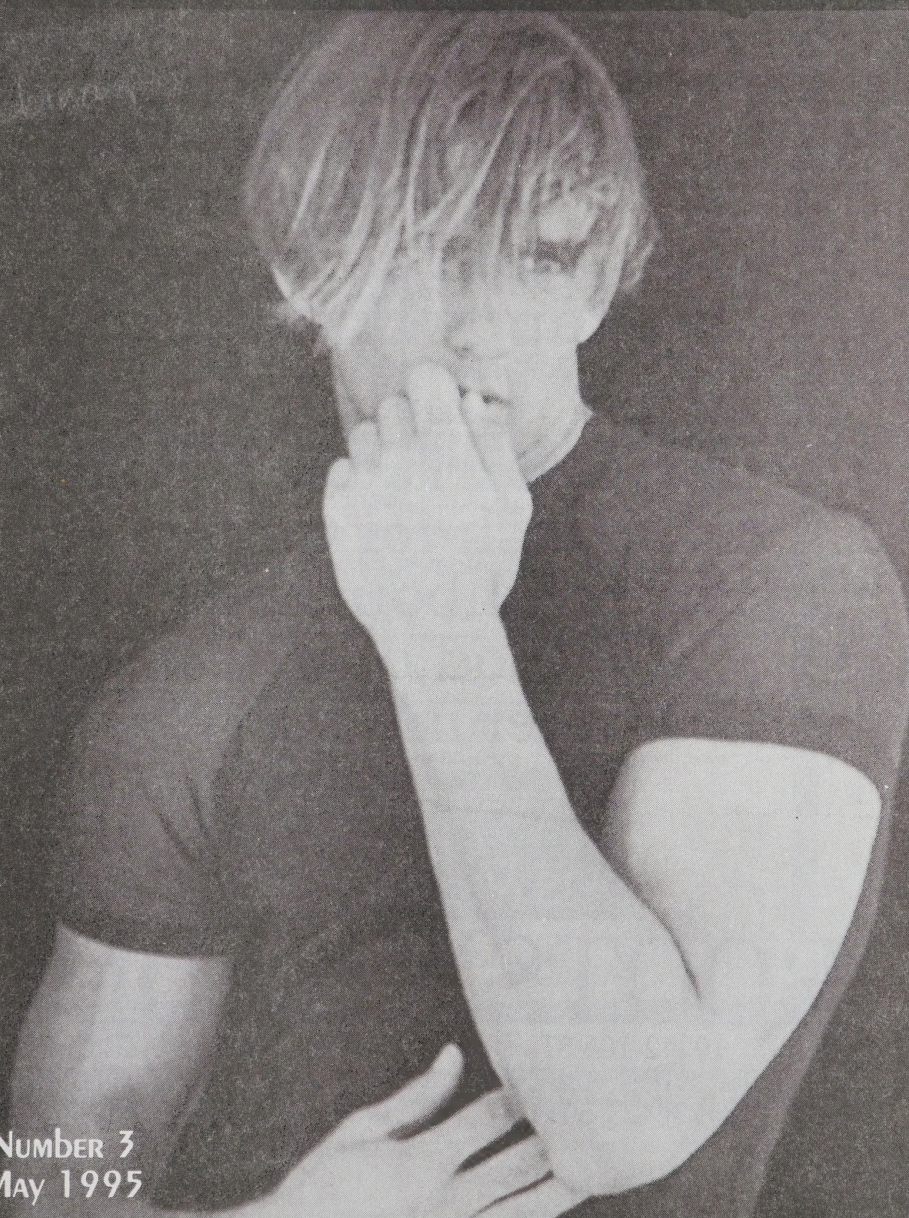


# TiMES .10

YOUR MAGAZINE of CHOICE



Vol 2 NUMBER 3  
April/May 1995



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# TIMES .10

## YOUR MAGAZINE of CHOICE

Vol. 2 Number 3  
April/May 1995

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TIMES .10 is published SIX TIMES A YEAR by THE TIMES .10 Publications Society, Box 972, Edmonton, Alberta T5J 2L8, (403) 431-1333. The views and opinions found in this publication are not necessarily those of the Society or the Advertisers.



## From the Editor

There was a time, not long ago in our city that the only place homosexuals could get together was in an old garage. It was a matter of safety to know that people of same sex appeal would not be harassed or disturbed. To openly announce that one was of such a sexual persuasion would mean any of the following: removal from a job (being fired), removal from an apartment or being beaten. There are many other things that would happen but it is not necessary to list them all. Some have survived those days and can certainly recall stories of being "a Homo" in our city not so long ago.

Things began to change because of some people who were willing to put their names down on paper. They formed societies and clubs where things might be a bit more open. Through all of this work an aura of co-operation began to develop along with a more widely based understanding for everyone. This was not done without the threats along with physical, mental and emotional abuse. It was done because some people had a great desire to make changes.

With the advent of AIDS came an even greater awareness of the homosexual population. Some lived and still do live in fear of us. We are blamed for this great illness brought upon the world. Still, through it all some stood up to be counted and moved along making changes. We needed people who were willing to devote their lives to this task. It is not an easy one because along with the good work being done comes a

sense of isolation. There never seems to be enough people out doing the work amongst the groups and organizations. At times our "community" seems divided because of the CNN view of the world. That view is a very narrow one: "all the world in ten minutes".

Over the past few years we have opened many new business ventures. More open and public than ever before in the history of this city. It is so easy to get "hung up" in the negative energy that the truly wonderful things happening get left behind. If you believe that few changes have taken place then you might want to change the channel or better yet, turn off your television and get out see what has happened.

You might say that we don't have a lot of clubs here in the city. Did you continue your support of the ones we did have? Are you aware that there are many other places available to met around the city? Do you know how that happened?

A change in attitude has taken place in our city of champions. And one of those champions is Michael Phair. Without him things might be a lot different here in Edmonton. You see, Michael has shown that homosexuals are people too. So no matter what your decision Michael, you have made a change, and we thank you for making a difference.

## TIMES .10

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our  
Advertisers, Readers and  
many other members of the  
our groups and organizations

### News on HIV/AIDS

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**"Tongue Found to Hold Natural Antibiotics" New York Times;**

Scientists have discovered that cows' tongues contain natural antibiotic substances that protect cuts from being infected by the billions of microbes that reside in the mouth. Because human tongues and cow tongues are similar, the human tongue may have an antibiotic defense mechanism similar to the cow tongue antibiotic, a short protein known as a peptide, said Dr. Michael A. Zasloff, the head of the team from the Magainin Research Institute. The most abundant peptide the team found was one they called L.A.P., for lingual antimicrobial peptide. Animal peptides may also aid in the prevention and care of infections from viruses such as HIV and herpes because other defensins have been found to thwart these agents in the laboratory.

**"The AIDS Breakout" Baltimore Sun**

AIDS activists have long warned that someday the disease would "break out" of the gay community to affect heterosexuals, writes columnist Joanne Jacobs in the Baltimore Sun. AIDS is now out of the gay ghetto, she writes, but not out of the drug ghetto. Last year, drug addicts accounted for almost 75 percent of new HIV infections, according to the New York Times, which cited an as-yet unpublished federal study. While it is not news that HIV is transmitted through shared needles, what is new is the role of crack cocaine, which fuels reckless promiscuity. Up to one half of the women infected through heterosexual sex may be crack addicts, and abuse of other drugs and alcohol is also linked to infection.

**"Jury Trial Permitted in Suit Against Red Cross" National Law Journal**

The Third Circuit Court of Appeals held in February that Carol Marcella, who contracted HIV after receiving a transfusion of contaminated blood in 1985, was entitled to a jury trial. Marcella sued Brandywine Hospital, her doctors, and the American Red Cross for negligence. The Red Cross filed a motion for a nonjury trial, arguing that it was a federal instrumentality which shares governmental immunity to trial by jury.

# News From the Battlefront



**"Health Heroes: AIDS" Longevity**

Americans may learn most of what they know about fatal diseases—including cutting-edge research, the best treatments, and the latest experimental drugs—from press coverage of an ailing celebrity. Actor Rock Hudson's disclosure in 1985 that he had AIDS brought the disease out of the closet and into greater public discussion. Also in 1985, Hudson's close friend, Elizabeth Taylor, cofounded the American Foundation for AIDS Research (AmFAR), which has awarded more than \$71 million in grants to 1,400 AIDS research groups. Ryan White, a 13-year-old hemophiliac who contracted HIV through a blood-clotting product, became an instant celebrity when he was temporarily banned from school. He spoke to other youths about AIDS, and testified before the President's Commission on AIDS in 1988. In 1990, after White's death, Senators Orrin Hatch and Ted Kennedy cosponsored the "Ryan White Bill," to help cities finance AIDS care. Other heroes include former NBA legend Magic Johnson, who has been a major player in educating children about safe sex.

**"Belgian Researchers Discover Quick New AIDS Test"**

Researchers in Belgium have developed a new test for HIV which produces results within days, compared to common testing methods which force a delay of several months. "Usually you have to wait about three months after exposure before knowing whether you are HIV-positive, but with this one we can detect the virus a day or so later," said Professor Jose Remacle of Namur University in Belgium. Remacle's test differs from others in that it checks specifically for HIV, rather than antibodies which can only be detected several months after infection. Remacle said his test offers psychological benefits for people worried they might be HIV-positive. His test can also measure the state of advancement of the virus in the body. The test, which costs about \$10 per kit, has been marketed in laboratories in Belgium, France, and Italy for the past month. The test's producers are seeking additional distributors in Europe and are hoping to capture the U.S. market.



# AIDS NEWS SERVICE

**Michael Howe, MSLS, Editor**  
**AIDS Information Center**  
**VA Medical Center, San Francisco**

## **HONESTY IS THE BEST POLICY**

**Robert Marks, Editor**

It could be argued that two of the most intimate relationships—that is, ones that rely most on honesty and trust—are between sexual partners, and between psychotherapist and client. These relationships are at the center of the conflict posed by the legal duty to protect. And it is the quality of intimacy—again, honesty and trust—that underlies this conflict. In the therapeutic relationship, honesty and trust enable clients to share their deepest feelings and, in doing so, change the way they view the world and interact with others. Clients are able to brave such vulnerability because law and custom protect the privacy of the therapeutic bond.

While the law also protects privacy in marriage, married and unmarried partners alike are often less committed to honesty and trust than the ideal of the romantic relationship would have us believe. If all sexual relationships were, in fact, based on honesty and trust, there would be no need to invoke the duty to protect and threaten the integrity of therapeutic relationships. In response to this situation, Tarasoff and its progeny require the licensed therapist to mediate the therapeutic relationship by playing the role of a double agent—ostensibly loyal to the client's needs, but secretly prepared to sacrifice this loyalty when the client crosses a poorly defined line.

When a client claims the intent to murder a "third party," the duty to protect helps provide standards by which to balance the moral duty to protect life and the professional duty to protect the

therapeutic relationship. But, the criteria used to define the duty to protect—imminent action, identifiability of a victim, and degree of dangerousness—are not easily applied in the hidden and unpredictable world of HIV transmission.

In this month's FOCUS, Craig Georgianna and Michael Johnston present data from an original study that confirms the significant place of confidentiality in the minds of potential clients. Peter Daniolos outlines the attempts of professional associations to reconcile the duty to protect third parties and the duty to protect the therapeutic relationship.

Two points can be drawn from these articles. First, subjects in a study have the luxury of advocating for absolute confidentiality in the abstract; therapists who face this issue, however, must struggle with real people, frightening situations, and equally unsatisfying alternatives. Ultimately, they must make the decision to warn in the context of law, science, custom, and conscience.

Second, before threatening the therapeutic relationship, practitioners need to work with clients to develop honesty and trust in relationships. Practitioners might also work in their communities to help schools develop sex education that goes beyond the birds and the bees, to teach students to talk about sex, disease, fear, and ethical responsibility. In the age of sexually transmitted diseases, consenting adults have the responsibility to protect themselves, and fostering honesty may be the safest sex of all.

## **DUTY TO PROTECT: THE GAY COMMUNITY RESPONSE**

**Craig Georgianna, MA and Michael W. Johnston,  
EdD**

Respecting the confidentiality of information obtained from clients is a primary obligation of counselors. The maintenance of a confidential relationship—one that respects the privacy and of the client—clearly enhances the psychotherapeutic process. In some states, such confidential communications have the statutory status of "privileged communication," protecting the client's right to refuse to disclose and to prevent anyone else from disclosing a confidential communication



between the client and counselor. The principles of confidentiality, however, can conflict with the counselor's duty to protect, which arises when clients pose a threat to others and when counselors become aware of this fact.

The duty to protect has recently begun to encompass the HIV-related threat sexual partners may pose to one another. While several studies have reported on the views of practitioners regarding the duty to protect, this article describes the first to poll the potential client population—a largely gay, lesbian, bisexual sample in Los Angeles—about the HIV-related duty to protect.

Limitations aside, this study clearly suggests that the gay community—particularly men and people over 35 years old—resists counselor disclosure of client serostatus to third parties and supports maintaining the confidentiality of the therapeutic relationship. It may be that respondents are sensitive to the effects of HIV-related or homophobic discrimination, that they understand the anxiety related to facing HIV disease, that they believe that breaching confidentiality will interfere with the helping process, or that they believe that the counseling process can itself limit destructive HIV-related behaviors.

All three parties in the duty to protect scenario bring similar beliefs and struggles to the counseling process. The uninformed, uninfected person struggles with the responsibility for self and with trust in his or her partner. The sexually active, HIV-infected client struggles with maintaining personal integrity and congruence between personal values and actual behavior, and may face intrapsychic and interpersonal conflicts, fear and despair. The counselor struggles with the obligation to protect third parties and to protect the therapeutic process by respecting the autonomy, dignity, and privacy of clients. The struggles cannot be eliminated, but it may be useful for counselors to address these different perspectives by discussing the potential duty to protect early in the therapeutic relationship and, with a "dangerous client," employing clinical options before legal ones: as long as a client actively participates in therapy, the counselor can maintain confidentiality.

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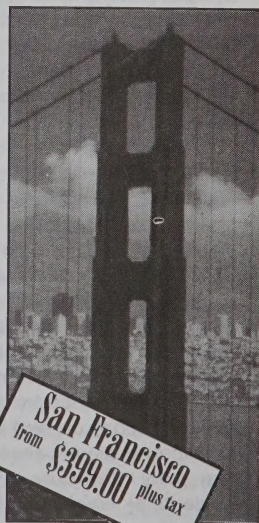
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## THE SAN FRANCISCO TREAT

Take your heart to San Francisco and see for yourself why it's known as the gay capital of North America. **BOOK NOW** for June 1995 and be there during the Lesbian and Gay Freedom Day Parade and mingle with a 1/2 million other gays and lesbians!

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# WHAT DOES THE FUTURE HOLD?

by Councillor Michael Phair

For most of us the "opportunity" to be evaluated for a job and to keep or lose it are not as definite as for a politician - I was elected to City Council in October 1992 and my term ends this October. The same residents who elected me can now assess my work to represent them and return me to Council or throw me out. The test, of course, is in seeking re-election - organizing a campaign to ask the people of Ward 4 to again put their confidence and trust in me. To succeed I will have to accomplish the following:

1. Organize a campaign made up of hundreds of volunteers;
2. Develop, print and distribute 60,000 pieces of information to every household in Ward 4;
3. Raise about \$20,000-\$25,000 to pay for the campaign;
4. Phone, door knock and meet with thousands of people over a six month period.

However, the other side of the job evaluation is whether I wish to continue in the job. After all, this is a fairly risky "job interview and selection" process! Furthermore, I ask myself whether the job provides me the chance to bring the things I value to City Hall and whether my work brings me some satisfaction.

Since Christmas I have had many people, including many readers of Times .10, ask me if I am going to run again for City Council. In addition I heard from some who think I should decline. When I ran for Council in 1992 there was a great deal of support, interest and excitement about my candidacy in the lesbian and gay community - an openly gay man running for elected office in Edmonton seemed unbelievable yet challenging. Three years later it is time for me to look at the results - does the gay and lesbian community think I should run again? I'm focusing here on les/bi/gay people, who are the major readership of Times.10. The evaluation for me also involves many other interests and issues.

As a member of City Council the successes I have had representing the lesbian and gay community include:

- assisting in the reorganization of a lesbian, bisexual and gay youth group;
- supporting and assisting the work of the Gay/Lesbian/Police Liaison Committee;
- securing unanimous support from City Council to lobby the Provincial government to include sexual orientation in the Individual's Rights Protection Act;
- working with Mayor Reimer to have Lesbian and Gay Pride Day proclaimed in 1993 and 1994;
- introducing a motion passed by the Board of Edmonton Power that added protection against discrimination on the basis of sexual orientation in their employment policies;
- ensuring that the current City Council is the least anti-gay Council that most of us can remember;
- encouraging and supporting the nomination of lesbians and gay men to serve on civic agencies;
- responding to many media and community requests for information about gay and lesbian issues and channelling many more calls to the appropriate les/bi/gay community group for response;
- assisting individual lesbians, bisexuals and gay men with their concerns about city procedures and "red tape".

Although I am proud of my work I realize that these achievements are modest and have not significantly changed the lives of people in our community. In fact they are counterbalanced by a number of tasks where I have not been able to deliver promises to the gay and lesbian community:

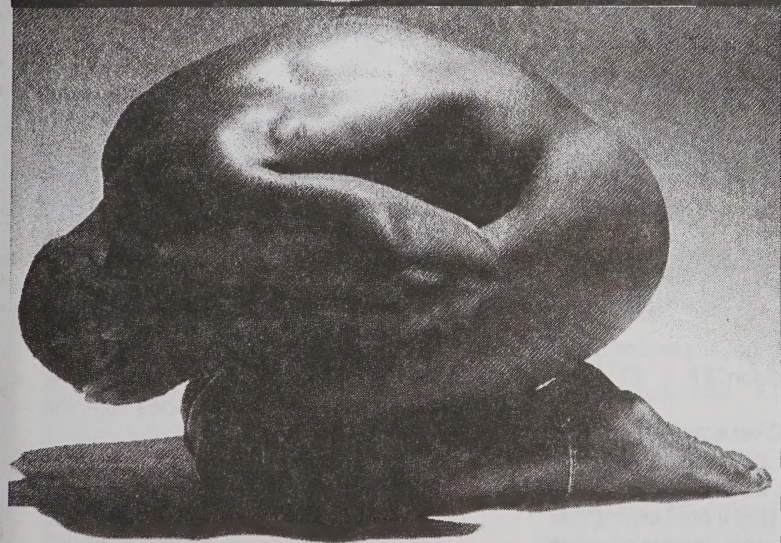
- the City has not extended benefits to same-sex couples where one person is employed by the City;

(Cont'd on page 20)





NEGATIVE



POSITIVE

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# “Via Québec”: Par Berto.

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En espérant capter votre attention, et surtout servir votre intérêt pour l'information en général avec mes articles et mes entrevues, il me fait grandement plaisir de me joindre à l'équipe pour servir les lecteurs francophones hors Québec de notre communauté.

Comme premier reportage je vous présente une série de cinq entrevues sur un sujet qui touche tout le monde : la violence, plus particulièrement la violence faite aux gai(e)s. Beaucoup de cas d'agression violentes impliquant des gai(e)s ont été enregistrés à Montréal, Québec et plusieurs autres grandes métropoles en Amérique et en Europe.

Voici le cas de Jean-Michel (19 ans) de Montréal ...

(Berto) - Jean-Michel, à quand remonte ton agression ?

(Jean-Michel) - C'est arrivé l'an dernier, en avril. J'étais parti rejoindre des amis au restaurant. C'était un samedi et il était environ six heures du soir. Je venais à peine de garer mon auto sur la rue Plessis, près de Sainte-Catherine, que j'ai été abordé par deux gars dans la vingtaine. Ils m'ont demandé si j'avais de la monnaie. J'ai fermé la portière

de ma voiture et je leur ai dit d'attendre un instant... J'ai regardé dans mon porte-feuille et j'ai sorti un billet de deux dollars. C'est à ce moment là qu'ils ont commencé à me battre à coups de poing et à coups de pieds. Ils voulaient partir avec mon porte-feuille, moi je ne voulais pas leur laisser mon argent.

Aujourd'hui, je vois bien que ce n'était qu'une réaction nerveuse de ma part, et s'il devait y avoir «une prochaine fois», il est évident que je les laisserai partir avec mon porte-feuille.

Enfin, pour en revenir à mon histoire, après avoir reçu plusieurs coups, j'étais étendu sur le trottoir, ils avaient mon argent en main et ils continuaient à me taper dessus tout en me criant : «maudit fif, tapette, etc...»

(B.) - Dis-moi, y avait-il des témoins autour ?

(J-M.) - Bien sur ! Mais personne ne semblait vouloir me venir en aide, et le pire c'est que parmi les badauds, il y avait des gais. Par la suite, les gars (mes agresseurs) ont pris la fuite en courant, avec mon argent et mes cartes. Je ne pouvais plus me



relever, j'avais mal partout. Un homme est venu m'aider à me relever. Il était avec sa femme. Ils voulaient appeler la police mais dans l'état où j'étais, nerveux et blessé, je leur ai demandé de m'aider à traverser la rue Sainte-Catherine pour aller au restaurant, le Saloon, rejoindre mes deux copains. Mes amis étaient très surpris de me voir dans cet état. Avec le monsieur et sa dame, nous leur avons expliqué ce qui venait de m'arriver.

(B.) - Dis-moi, crois-tu que tes agresseur t'ont attaqué parce que tu es gai ?

(J-M.) - Je crois qu'au début, tout ce qu'ils voulaient c'était mon argent, mais après leur avoir donné les

(Cont'd on page 20)

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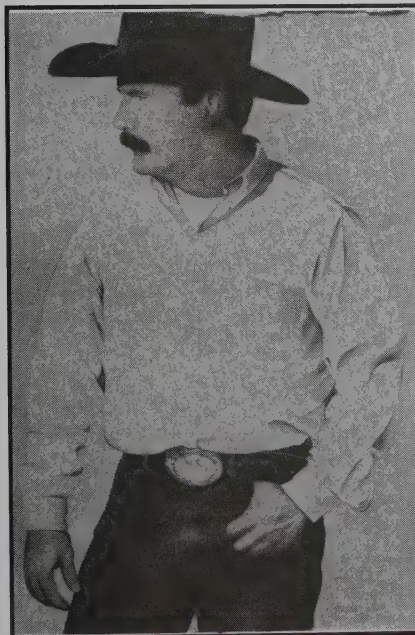
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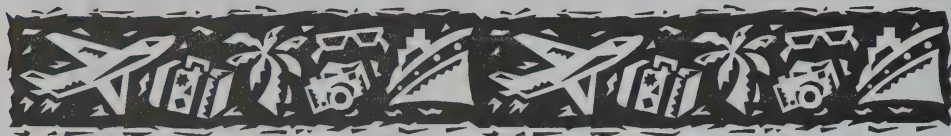
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# DESTINATION: SAN FRANCISCO



By Freddie Marsh -  
Travel Consultant

San Francisco has long been considered the gay capital of America. Since 1977, when Harvey Milk was elected as the first openly gay City Supervisor, gays and lesbians have become among San Francisco's most powerful voting blocs and have created one of the most tolerant climates in the world. San Francisco offers gay travellers a refreshingly open atmosphere.

San Francisco's main gay neighbourhood is the Castro. It's a friendly area, where the demographics are reversed and only about 10% of the population is straight! Castro Street is the main drag, where most of the restaurants, cafes, stores and bars are located. The Castro is a large area and the side streets have a lot of shopping and entertainment.

An excellent way to orientate yourself with the Castro is with "Cruisin the Castro", an

informative and entertaining walking tour that promises no big hills. The tour is led by Ms. Trevor Hailey who has lived in San Francisco since 1972. "Cruisin the Castro" is a historical tour that will explain how San Francisco became one of the great gay cities of the world. The tour is 3.5 hours long and costs \$30.00 (US) per person. This includes brunch and a visit to the AIDS Memorial Quilt.

Evenings are never dull in the Castro. Due to the large amount of gay tourists, every night is busy at the clubs. There is a wide variety of bars - from dance clubs to leather bars. A bar I particularly enjoy is The Midnight Sun on 18th Street, just off Castro Street. It is a very friendly video bar catering to professional types.

A good time to visit San Francisco is in late June. Not only is the weather great, but the Lesbian and Gay Freedom Day Parade takes place on June 18th this year. This event draws up to half a million participants. If you're planning to attend, you

should book soon as hotels are filling fast.

Many gay travellers to San Francisco enjoy staying in the smaller hotels and Bed and Breakfast establishments that cater to the gay traveller. On my last trip to San Francisco I stayed at a gay owned and operated Bed and Breakfast called The Willows. It is in a great location, only 3 blocks from Castro Street. The Willows is tastefully decorated with antiques and wicker furnishings. Every morning we enjoyed a large continental breakfast that was delivered to our room. The nightly rate at The Willows is \$82.00 (US) for a queen size bed. In May, room rates are going up \$4.00 (US). All rooms have shared bath facilities.

San Francisco has an excellent public transportation system. The San Francisco Municipal Railway, better known as the Muni, operates the city's cable cars, buses and metros. Together these three services crisscross the entire city. A car is not a



necessity in San Francisco. I recommend leaving the driving to someone else, so you can enjoy the sights and sounds of this exciting city.

Several scheduled airlines offer service between Edmonton and San Francisco. Canadian Airlines International, Air Canada and Delta Air lines all have daily flights. Right now the least expensive return airfare to San Francisco is \$399.00 (Cdn) plus tax. This airfare requires a 21 day advance purchase. In mid-May high season rates are in effect and the rate increases to \$458.00 plus tax.

Pre-arranged packages that include airfare, hotel accommodation and airport transfers almost always price out better than if you arrange each component separately. For example, a 4-night package staying at the Howard Johnson Pickwick Hotel starts at only \$630.00 (Cdn) per person plus tax, based on double occupancy. The Pickwick Hotel is a modest property near Union Square that has a large gay following. Its about 10 minutes from the Castro and is a central base for visiting many of San Francisco's attractions.

San Francisco has a great deal to offer any traveller. It has many sights and attractions that have made it a world class tourist destination. I'll never forget the day I walked across the Golden Gate Bridge, or went shopping in China Town. The view of San Francisco and the Bay is amazing from the top of Twin Peaks. Hanging on to the side of a cable car as we climbed to the top of California Street was an experience I will always remember. For a gay traveller, San Francisco has even more to offer. It's a great feeling to be in a city as open and uncloseted as San Francisco and I would highly recommend it to any gay traveller. It's a city that must be experienced. In a perfect world, San Francisco's progressive attitude would be the rule instead of the exception.



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# HOROSCOPES

BY David Michael

Astrology based solely on SUN SIGN is bound to apply only vaguely to you personally. You can obtain a FREE personalized horoscope by sending to David Michael's Astrological Services care of this magazine: Box 932, Edmonton, AB. T5J 2L8. Be sure to include, Date, Time, and Place of Birth as well as a regular postage stamp.

## ♈ Aries

Go for it in April! A sense of confidence and motivation may send you in new creative directions. A turning away from the outer world, focusing on personal and inner changes. New information emerging catches your whole attention around the 15th. Remember, a sense of mission makes for impulsive, sometimes rash actions. Be physically active but be careful at mid month. May is a time when you can respond to new ideas for nurturing and growth. Find a footing upon which to build a foundation. Gather resources, materials, finances to develop vital ideas, impulses you have experienced. Continue to find physical expression.

## ♉ Taurus

April is a time of minor inconveniences and irritations that must be put up with in order to make your dreams a reality. Watch your dreaming this month for clues to actualizing long term goals. Sacrifices made now will pay off long term only if they're given unresentfully. May is your month to focus on yourself. Let go of the superficial and build on your strengths of loyalty, steadfastness and patience. Value what you're given at this time.

## ♊ Gemini

April is for cooperative effort. Working with others to help bring some of your ideals or long term goals to fruition is indicated for this time. Your mind is sharp and focused now so getting your point across and making decisions should be easy. Watch your tongue isn't too impulsive, especially on the 29th. May might find you feeling that things are too slow, hampering you in some ways. Others could be taking up a lot of your energy right now. Go with it until the 22nd. After the 25th you might find your subject to foot in mouth disease.

## ♋ Cancer

Career and standing could be your primary focus this

month of April. As the month ends you might be set up for some long reaching changes in this area of your life. Take the challenge and go for it on the 15th. Impulses to courageous action will now pay off. May brings with it the challenge to set goals and aim high. Plan your future moves during this month. Spend time with friends and acquaintances who share your ideals and can further your objectives either directly or through inspiring you.

## ♌ Leo

April finds you exploring new ideas, philosophies, or expanding your horizons through travel or learning. As the month progresses you could easily be called upon to put some of this to work furthering your reputation. The full moon eclipse on the 15th likely will provide a career choice, and now more than for months, you have the energy to initiate something of which you will be proud. In May you'll be called upon to build that which was begun in April. The first challenge may easily be the romantic dalliances around the 13th, which divert your attention.

## ♍ Virgo

Critiquing yourself is always what you do best, and in April that sharp eye of yours is turned inward more than usual, comparing your values to those around you. It can be intense right now as you are called upon to change some facets of your life that you have outgrown. In May you can expand into your new environment, either physically or in some psychological fashion. Recent changes have made way for new growth.

## ♎ Libra

New relationships formed in mid April will have long lasting effects in your life. This could be the time for you singles to meet just the right person in your quest for the ideal mate. Don't be dismayed that you seem to come at life from different angles, opposites attract, as you know. May brings some self analysis and self criticism. This is healthy enough if the dose is not too large. Try to keep your balance and not tip into headaches or lower back pains.

## ♏ Scorpio

April brings a revisitation of some unresolved issue of December. Goals you set then in this regard will now need to be examined and adjusted. This is a month where tensions could rise high for you if you aren't careful about your daily routine. Remember to get enough rest this month.

May brings a fresher outlook if you've begun the above. You might now be able to reach out and trust someone and



talk about the changes you've been experiencing for the last few years. Watch around the 20th for a friend.

#### ♊ Sagittarius

Creativity is strong in April as is your sense of independence. Your energy is high now, and for this year. Pressures felt in January and February by some of you will have backed off for now, but pay attention to the need to change that they signified as the pressure will return next winter.

May suggests you spend some time in contemplating how you can hone yourself to make a better you. Overindulgences of the recent past could now catch up, so obey your limits.

#### ♑ Capricorn

Spending too much energy at home or at work in April could lead to a crisis around mid month. Alternatively your reputation could easily reach into your past. Whatever the events at mid month, they'll have a lasting impact. For those with secrets from their family's this would be the time to let them out. Confusion will seem to reign for a time.

May, indeed the end of April, will find things settling into more calm. Your energy levels will improve and you might find more creative outlets. A patient, methodical method

will work best for endeavours.

#### ♒ Aquarius

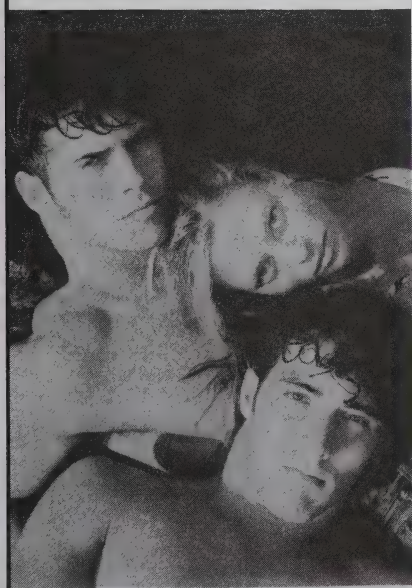
April should bring innovative, inspiring energy to all that you do and think. Off beat, avante garde methods will work best for you now. As you sort through the resources you have this month, don't discount some of the more unique talents that others often mistake. Surround yourself with your eclectic mix of friends.

In May, you could be re-thinking some of those same concepts and wondering if they aren't too weird. Some of them are now. As usual, your ahead of your time, but if you write them down you'll thank yourself next year when the right time comes.

#### ♊ Pisces

April continues the lessons in hard reality that have been plaguing you of late, but now your energy is getting stronger. Recent resolutions need to be maintained. You could find yourself examining your finances and moral resources later in the month in an effort to see where you stand.

May continues the above but brings more impetus to talk things out with others. If you haven't been recording your rich dream life, this is a great time to start, and therein find renewed faith.



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# In Response

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by Lorne Warneke

Mr. Murdoch Davis  
Editor  
Edmonton Journal  
10006 - 101 Street  
Edmonton, Alberta

Dear Sir:

I am writing in response to Mr. William Gairdner's article 'No place in Charter for Social Rights' (Edmonton Journal, Saturday, January 28, 1995).

I find it hard to believe that with his experience and credentials as a writer he could get so many things wrong in a single article and to use so many clumsy and inappropriate analogies to present a point of view. An article appeared in the *Globe and Mail* a few years ago written by a scientist (I no longer have the article) who made an eloquent plea to professional journalists. Journalists, he said, have the power of the pen, and a way with words but also have the heavy responsibility to present to their readers an accurate account of facts and ideas. Professionals like myself, whose areas of expertise does not include a facility or eloquence with writing are dependent upon writers and journalists to present scientific ideas and progress in medicine to the public. Mr. Gairdner, in my opinion, has not only failed in this responsibility, but has actually promoted the proliferation of wrong ideas and hatred against a minority group based on a lack of understanding of facts.

Although I am not a writer, perhaps a life long profession of studying and dealing with human behaviour may qualify me to present a few facts and ideas on the subject of sexual orientation.

- The mechanisms that determine sexual orientation are not known with certainty although there is little doubt that heterosexuality and homosexuality are biologically based, almost certainly genetically

and hormonally controlled, and confirmed at an early age. There is no choice involved.

- There is much evidence accumulated to date to affirm that males with a homosexual orientation are in many ways biologically different from male heterosexuals. There are differences in structure in several areas of the brain, and differences in neuropsychological attributes. A gene, probably one of many, has been discovered that seems to influence the development of a homosexual orientation and by its absence thus influences the development of a heterosexual orientation. Twin studies and family studies also strongly suggest that homosexuality is genetically determined. In addition, a large percentage of male homosexuals have been found to have finger print patterns on the left hand that distinguish them from male heterosexuals. Finger print patterns are developed at 6 - 8 weeks gestation. Many homosexual males have childhood behaviour patterns that are not gender conforming, and most know at a very early age about their sexual orientation. Being different does not imply being abnormal. For example, individuals with a very high I.Q. are different but not abnormal.
- The prevalence rate of homosexuality is probably about 7-8%. Studies that have found lower figures are in many ways flawed. In a homophobic society, few individuals who are homosexual are going to declare this affirmatively to a surveyor, and more likely are going to lie to protect themselves, or deny and suppress their sexual orientation. The figure of 7-8% may even be low because of this phenomenon of underreporting.
- Studies have shown that homosexual males



and females in the general population are as psychologically well adjusted as heterosexuals.

- There is no association between homosexuality and pedophilia. The vast majority of pedophiles (about 96%) are heterosexual males even if the child molested is male.
- There is no evidence to suggest that a male child who is sexually abused by an adult male will become a homosexual. The induction theory is absolutely wrong.
- There is strong evidence to suggest that male and female homosexuality has been present for thousands of years most likely because this provides an advantage to the survival of the race in ways other than through direct procreation.
- Homosexuals do not have a shortened life span. Those who contract HIV of course do, but heterosexuals with HIV also have a

shortened life span. The percentage increase of new cases of HIV infection is now highest amongst the heterosexual population. If homosexuals do have a somewhat shortened life span it may be due to stress factors imposed upon them by a homophobic society. This is also true of heterosexuals who have similar stressful lives.

- A homosexual orientation like a heterosexual orientation cannot be changed. Masters and Johnson who were respected authorities a few years ago in the area of heterosexual dysfunction, were highly criticized by the professional community for their published work on 'curing' homosexuality, alleged to be as high as seventy percent. As a psychiatrist who has been in clinical practice for 18 years, I can emphatically state that sexual orientation cannot be changed. This view is held by true experts and authorities in this field.

(Cont'd on page 30)

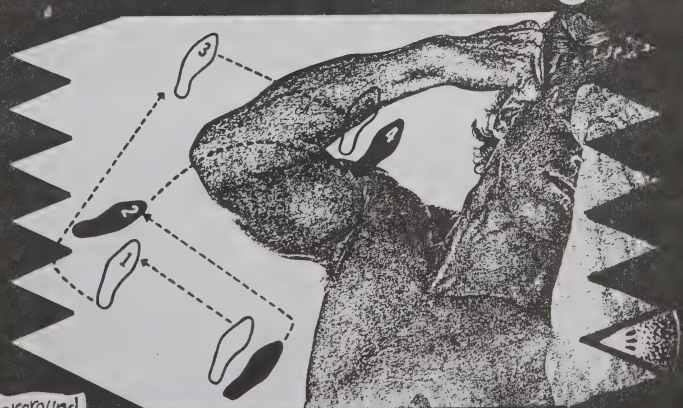
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# LOVE DOES HURT

by Philip J. Dawson

*In a move that took her by surprise, Jake threw Jesse backwards to the floor. Poor thing. She just lay there looking up in disgust. Jake turned in triumph and Jesse pounced on him and bit him on the neck. He let out a cry and turned to her and more wrestling.*

*I sat watching my cats play for what must have been three hours. They give me great joy, my friends and my solitude. Devoted to each other and to me.*

*Finally they laid asleep in a bundle entwined with each other. A mass of grey fur. The fire giving them warmth as they fell. The only noise coming from the fire-log. One by one they would open their little blue eyes to check on me. They sensed I was far away. Sorry guys, I need to be alone.*

Michael had called last night and asked if I would like to have dinner with him. I knew something was on his mind. He had been distant since our weekend in Whistler, that was two weeks ago. I thought it was his cramming for finals. He is studying dentistry at the U. of A. Third year can be tough. So, I gave him space. It was good to hear from him.

He suggested this wonderful little restaurant we came upon when we went out for a second time back in January. It had fabulous Greek food, cheap wine and the large booths provided all the privacy needed.

*We met on Christmas Eve. My friends, Jason and Rob, knew I wasn't going home to Vancouver this year and invited me with all the other orphans. I readily*

*agreed. Of course, that meant a lot of explaining to Jake and Jesse.*

*As you'd expect, the atmosphere was festive and merry. I was introduced to Michael soon after I got there and I have a feeling it was arranged, judging by the looks Rob and Jason were throwing back and forth. We did hit it off. Michael is very refreshing to the other men I have seen; he seemed genuine.*

*As the party broke up, I asked him he'd like to meet my cats. That line never failed me.*

*Michael has a wonderful, rugged boyish face. His eyes are chestnut brown and they lure you to touch him. You'd hardly refuse. A swimmers build, tight and proportioned perfectly. Tanned and blond..... Thanks, Santa.*

*We made love all Christmas morning. One of the most beautiful times I have ever spent with a man. I was raised to heights of satisfaction I never thought possible. As we subsided, another rush of energy erupted sending us both crying in pleasure.*

I got to the restaurant just after seven, finding Michael in a booth at the back. It was a busy Friday night. We're not the only one's who find everything perfect here. He had ordered a bottle of wine and poured a glass for me as I sat down. He looked different somehow which concerned me.

Through the meal we ate and had quiet conversation. He told me how he thought he did on his exams. Tough as they were, he thinks he did well. I filled him in on the article I sent off to MacLeans. They returned it a week ago and requested certain changes. I

(Cont'd on page 40)



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# REALITY HITS HARD!

by Cam

Awhile ago, I was out at one of the local boy bars. I was out with a new friend of mine and looking forward to a night of fun, dancing, laughing, talking, whatever. Well, although I wasn't drinking, I definitely had what would be called a sobering experience that night. Sobering enough to make me angry. Sobering enough to call a friend, when I got home at four a.m., crying, out of sheer frustration and helplessness, mixed with anger and a want for justice.

My experience was this: after hanging around, dancing (read grinding), and generally having a good time with my friend, I was approached by an acquaintance as I left the dance floor, who proceeded to say, "We were just talking", gesturing to his friends, "and they were just saying, 'Oh my God!, someone has got to tell Cam, his friend is HIV+'".

Initially, I said something to the effect of, "Uhm, yeah I know". A split second later, I was mad, furious in fact! "What right..?", "What difference does it make?" "Why...?" "What a bloody circus." "Fuckin' nattering, gossiping...", etc. (With many more expletives.) I didn't know what to be more angry about first. Here's my friend's life, already hard enough, being HIV+, **HAVING AIDS, HE'S GONNA DIE!!**, and having to put up with this shit. Disappointment that people aren't more sensitive/mature, aware, when confronted by HIV. The assumption that because we were 'grinding', that means we were going to have sex. "Why are they gossiping? What are they saying about

me, what are they saying about us, what are they saying about him?"

That my privacy, in terms of what might or might not go on, behind closed doors, with my friend, was threatened wasn't so much the problem. It was the impact of that statement that started me thinking. What if, for example, I hadn't known that my friend is HIV+. I could have reacted poorly, not so much because of the HIV thing, but in a very self-conscious way, like, "Everybody's looking at me, everybody's talking about us, I know it, I can tell." "Everybody is going to watch when we 'grind'.", etc. How would that have made my friend feel, one minute I'm all friendly, than the next I'm stiff and withdrawn? Or even worse, I could have panicked, "Why didn't he tell me, have I touched him, kissed him, does he have any open wounds? Do I?" Anything could have possibly happened in this situation, as an irrational response. In the middle of a bar, no less, adding more fodder to gossiping situations.

Or, looking at it from my friend's angle, he said, this is the very thing that he has to put up with, gossiping, whispering and pointing, the knowing looks. He also said that this sort of talk, is the talk that, made him initially not want to tell anyone he is HIV+. His big secret. Not just his secret, he said others won't disclose their HIV status or will lie about it, fearing stigmatization. The way I see it, it must be almost like a second coming out (for those who are gay and have the condition), and the pressure of that is what keeps some in denial about the situation that they're in.



That being the case, then it's also possible that those individuals are in denial to the point of having unsafe sex, and further spreading the disease. Those individuals who are HIV+ do not need the stress of having to deal with these sorts of issues. What they need is to feel comfortable in all environments and safe enough to tell people about it and talk about their 'secret'.


Then there is also the issue of these people assuming that I'm HIV-. Now, after years of hearing statistics about increasing numbers of HIV+ people and the necessity for continued safe sex practices, shouldn't these people have assumed I was HIV+? Not just me but, anyone they meet. People may try to practice safe sex, but not everyone is always safe. Plus, just because you feel that you know what your getting into, and just because you are safe or relatively safe, doesn't mean that you are immune to catching a STD. I'm not saying don't have sex, I'm just saying that your supposed preparedness for the possibility of an STD and the reality of an STD are two different things.

In the process of writing this article, I began to take note of and remember other related experiences. Another interesting situation came to mind. I recently went to be tested, in part for personal confirmation, although I knew risks that I had taken in the past were low risk, and to check my Hep. B status, so that I could get vaccinated. While I was there, I disclosed to the nurse that I had had some sexual contact with an HIV+ person, in the past month, but, that everything had been safe and relatively low risk. Much to my surprise she jumped on this fact, not really in an effort to make sure I was educated about HIV and AIDS but, rather, to start asking questions about whether or not I had recently lost

any weight, if I was experiencing night sweats or sore throats and "what's this funny red rash on your forehead?" I couldn't believe it, and unfortunately I didn't say anything at the time. First, I had just finished explaining the nature of my sexual activities, that they had been safe and that they had only occurred in the last month. To my knowledge, no one has yet contracted HIV and developed symptoms of AIDS that fast. I was surprised that she adopted a seeming scare-tactic approach to the situation, and that being in the public health domain, she would take the poor-"you don't know too much, do you", (she actually said this!)-attitude that she did. To her credit she did ask me if I was familiar with the AIDS Network and GMOC.

A third situation comes to mind. About four months ago, I was hit on by a guy who was sitting across from me, on the LRT. He

(Cont'd on page 38)



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## "Via Québec"

(Cont'd from page 9).

deux dollars, ils ont deviné que j'étais gai car, pendant qu'ils me battaient, ils m'ont traité de «fif et de tapette». Ils auraient bien pu partir tout de suite puisqu'ils avaient mon argent en main.

(B.) - Et au restaurant, que s'est-il passé avec tes amis ?

(J-M.) - Comme ils insistaient avec le monsieur et la dame pour appeler la police, j'ai finalement dit oui pour la police. Puis je me suis assis à une table. Après une bonne demi-heure, les policiers sont arrivés et ils ont pris ma déposition, ainsi que les coordonnées de mes amis et de mes deux témoins. Les policiers ont demandé à mes copains de me conduire à l'hôpital Saint-Luc. Heureusement je n'avais rien de «cassé», mais j'ai quand même passé 8 heures en observation.

(B.) - Donc tu as porté plainte et comme tu avais des témoins tu as poursuivi tes agresseurs.

(J-M.) - J'ai bien porté plainte, mais comme la police n'a jamais arrêté les agresseurs, nous ne sommes jamais passés en cour et je n'ai jamais été informé des détails de l'enquête ; mais je

(Cont'd on page 43)

## What Does the Future Hold?

(Cont'd from page 6)

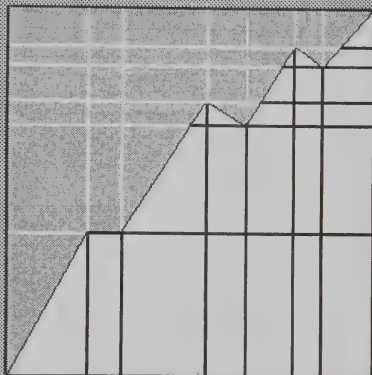
- my lobbying of city unions to strongly support same-sex benefits and to provide information and education on sexual orientation, homophobia and gays and lesbians in the workforce has been only partially successful;
- the City still provides no financial support for any lesbian or gay group (except the AIDS Network) as it does for many other non-profit organizations;
- safety and security issues for gays and lesbians throughout the community and in their own homes have not been seriously addressed by the city;
- I have been unable to establish a lesbian and gay employee network for City staff.

So what does my future hold? In thinking through whether I wish to again represent gays and lesbians, as well as all residents of Ward 4, assessing and evaluating my performance is only a first step. The critical element for my decision is whether I can visualize a future for Edmonton that I can help shape and be a part of - a vision and future that you too can see, and have confidence that I can represent for us. I do not know my future yet: I have not decided whether I wish to seek re-election, but I will decide by April 18. The Friends for Phair are inviting everyone to a free "coffee party" at Christ Church Hall, (102 Ave at 122 St) scheduled for Tuesday April 18 at 7:30 PM where I will talk about What the Future DOES Hold. I hope to see you then !

Postscript: As always, if I or my office can assist you in any way, please contact me or my assistant Lorna at 496-8146, FAX 496-8113 or via EMAIL at: [lmurray@wnet.gov.edmonton.ab.ca](mailto:lmurray@wnet.gov.edmonton.ab.ca) Thanks.



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# Our Support Groups and Services

## **AIDS Network of Edmonton Society**

The Network retains its original operating philosophy: to provide support and education wherever it can be helpful in north-central Alberta. AIDS Network of Edmonton works cooperatively with all those organizations in Alberta and across the country who are working to help limit the spread of HIV infection. Today the network provides: Education, Info-Line, Speakers Bureau, Resource material and various Support groups. If you wish to know more about the Network call 488-5742

## **Alberta Society for Positive Women**

The society is dedicated to supporting the needs of women with HIV in the province of Alberta. We provide support, education and advocacy to women with HIV. This is provided through our Peer Counselling (488-5768), Support groups (424-6346), Education (488-5742) and Speakers Bureau (488-5742).

## **Alcoholics Anonymous**

A A is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism. The only requirement for membership is a desire to stop drinking. Call 424-5900 for times and places of Gay and Lesbian meetings.

## **Badminton Group**

The group meets on Fridays at Oliver School between 7:30 - 9:30 PM. Use the door at the north entrance to the school. Everyone is welcome and some equipment is available. A small donation of one dollar is appreciated. Contact Frank at 990-1696 for the December and January schedule.

## **Edmonton Prime Timers**

Prime Timers is a social fraternity for older gay and bisexual men and their friends. The purpose of Prime Timers is to provide an opportunity for mature gay men to fraternize and join together in a programme of social activities. If you would like more information drop a line to Edmonton Prime Timers, Suite 1093, 11444 - 119 Street, Edmonton, T5G 2X6.

## **Edmonton Vocal Minority**

We are a group of women and men who join together in a common love for music, and the desire to build a greater spirit of unity and pride in the gay and lesbian community. We strive to bridge the gap which can separate us from the mainstream of society. Persons who wish to sing with the choir should call David at 424-1561. Support members are welcome to join by phoning Lorna at 423-6987.

## **Feather of Hope Aboriginal AIDS Prevention Society**

The Feather of Hope was founded on a need to provide AIDS education and support to Native People in Alberta. Through education and the development of communities in partnership, it is hoped that the spread of AIDS will be lessened. We offer training and education programs, as well as support through traditional ways. Volunteers are very important to us, if you can help, or would simply like some more information call 488-5773

## **Gay and Lesbian Community Centre of Edmonton (G.L.C.C.E.)**

The centre contributes to the well-being of Edmonton's gay, lesbian and bisexual community through informational, social support services and its social information line. The services offered by the centre include an information line, telephone referrals, library, drop-in peer support counselling and social activities arranged and

sponsored by the centre. Further information is available at 488-3234

## **Gaylines**

A special telephone service is available. The intent of this line is to aid in the forming of a central information net that will aid all walks of life. Messages are outgoing only. The line is setup in a single location that will be permanent and will also be listed in the phone directory. It is free to all Alternative Lifestyles, Support groups, Clubs, Individuals and Businesses. Call 486-9661 to request your mailbox.

## **Gay and Lesbian Awareness (G.A.L.A.)**

We are an organization interested in human rights issues especially related to sexual orientation and changing Federal and Provincial legislation. We are always interested in new members. If you are interested call David Sanders at 487-2684.

## **Illusions Social Club**

A social club for the TV/TS oriented. Our goal is to provide a safe, discrete meeting of kind in safe meeting locations. It's time to come out of the closet. For more information please write to Illusions, Box 33002, Glenwood PO, Edmonton, AB T5P 4V8 or phone (403) 486-9661

## **Imperial Sovereign Court of the Wild Rose**

The mission of the Court is to raise funds for charities and other organizations which either provide direct services to gay and lesbian individuals. Meetings of the Society are held monthly on the last Wednesday. For meeting location and time please see the Court notice boards in Boots and Saddle or the Roost. You may also call Gaylines at 486-9661 and press box 27.

## **Interfaith Association on AIDS**



## **Edmonton**

The purpose of this association is to sensitize local faith communities and their leaders to the unique spiritual and emotional needs of those infected by HIV/AIDS. The following faith communities are included: Anglican, Baha'i, Baptist, Beth Shalom Synagogue, Lutheran, Metropolitan Community Church, Roman Catholic, Temple Beth Ora, Ukrainian Catholic, Unitarian and United Churches. Phone 448-1768 for more information.

## **Les-Bi-Gay Darts Club**

This is an informal and social dart club. No previous experience is necessary. We are here to have some fun and meet each other in an open atmosphere. There are no fees. We gather at GLCCE the first Thursday of the month at 7:30 PM. Call 428-8847 or 421-4427.

## **Liason Committee, The**

In June of 1993 Edmonton Police Service and the Gay and Lesbian community for med a liasion to promote an atmosphere of understanding and mutual respect. For more info call Edmonton Police Service at 424-7248 (pager 293) or Murray Billet at 482-7421

## **Lipstick Lesbian Youth Peer Support**

This is an organization intended to allow all femme lesbians and bisexuals the chance to meet and realize that they are not alone. Our goal is not to segregate the lesbian community, but to acknowledge that femmes do exist. This is an opportunity to meet and socialize with other femmes. Please call 988-4836 for more information.

## **Living Positive**

Emotional, spiritual and psychological support is available through Living Positive to all those affected by HIV infection. We offer strong, loving, confidential support in. We also meet weekly and share our mutual experiences. Living Positive is entirely directed by and for people who share a common diagnosis of HIV+. Peer counselling, hospital visits and

a speakers bureau are also available through our society. Phone 488-5768

## **Lutherans Concerned: Edmonton**

We are a spiritual community for lesbian, gay, bisexual and straight people. Lutherans Concerned gathers monthly for worship, sharing, and friendship. We offer individual support and a safe space for our own spiritual questions. Call Tim at 426-2533, or write P.O. Box 11095, Edmonton, AB, T5J 3K4

## **Metropolitan Community Church of Edmonton (M.C.C.)**

We are a local church within the denomination of the Universal Fellowship of Metropolitan Community Churches. Our major focus is to the defranchised of society. The UFMCC allows anyone to feel a part of the Christian Community and to claim our place in God's Universe. Services are open to all. We worship on Sunday evenings and on the first and third Wednesday of the month. Please feel free to join us! Call 429-2321 for more information.

## **Northern Chaps**

Edmonton's Leather - Fetish club for Gay, Lesbian, and straight men and women was established six years ago. We strike to educate the rest of the community through workshops, staged demonstrations and events in order to heighten awareness. Northern chaps meets at Boots & Saddle on the first and third Friday of each month at 9 PM.

## **Northern Titans**

Northern Titans is the Gay and Lesbian bowling league in Edmonton. You are welcome to join either as a team member or a drop in. Bowling time is 5:15 every Saturday at Lynwood Bowl on 16127 - 118 Avenue. There is a \$12.00 charge for shoes and three games. Call 423-1777 for info.

## **OUTreach**

OUTreach is a university based organization for gays, lesbians and bisexuals interested in an academic atmosphere. Meetings are held every

Tuesday at 5:00 pm on campus; main floor of the Athabasca hall. Topics vary from week to week. Additional information is available by calling 988-4166.

## **Pink Triangle Youth of Edmonton (P.T.Y.E.)**

The Pink Triangle Youth Group is a program offered by the Community Centre. The youth group exists so that young people age 16 to 21 - lesbians, gays, bisexuals and those wondering about their sexuality can explore their feelings, meet other young people like themselves. Information is available to all along with fun in a safe, supportive environment. Phone 488-1574 for more information about the Youth Group.

## **Team Edmonton**

Our goal is to enhance Edmonton's Gay and Lesbian community by facilitating participation in sporting, cultural, and leisure activities at the local, national and international levels. If you would like to be involved with Team Edmonton call 486-9661 Box 16 for more info.

## **Visions - Unitarian Church of Edmonton**

Gay, Lesbian, Bisexual, Transgender discussion group. We meet the 4th Wednesday of the month. Call UCE at 454-8073 or Anita at 454-1992. Not necessarily Christian.

## **Womonspace**

The purpose of Womonspace is to foster a positive of Lesbian identity among ourselves and the larger community. We hold dances, produce a newsletter and hold other activities. For information call the Lesbian Life Line at 425-0511.

If you are an Edmonton based Gay or Lesbian Community non-profit, non-pornographic group and wish to be included in this directory send a short description to Times 10 Magazine, Box 932, Edmonton, AB T5J 2L8 or Fax us at 431-1333



## Sound Bites - Gib Adams

Before we get into this issues reviews, have you heard who's the latest to jump on the country bandwagon? Well, Donna Summer, Latoya Jackson and Nancy Sinatra are supposed to have C & W releases soon. Maybe they could just do a "Trio" type album and then we would have only one CD to delete. Now isn't that an environmentally friendly idea. See ya next issue. Enjoy!

### Eartha Kitt - Back in Business (DRG)

To many, Eartha Kitt is revered more as a personality, or as an entertainer than a singer. She is often characterized by old comedic numbers such as "I Wanna be evil," "Champagne taste" or "Old Fashioned Girl". or, more recently identified with the Disco anthem "Where is My Man," or "Back in Business." Miss Kitt leaves all that behind.

Recorded Live in the studio with a first rate seven piece band, Eartha kicks off the disc with Sondheim's "Back in Business." Perhaps she's referring to the irony that this CD ends a thirty year recording absence in the USA. Chances are that it is the perfect opener for an evening with Miss Kitt.

From beginning to end this disc flows like a polished dinner theatre performance. No comedy, no pop, just twelve classics rendered in Eartha's unique style. A few of the standards included are Cole Porter's "Let's Misbehave," Duke Ellington's "Solitude," Rodgers and Hart's "Why Can't I?" and Fats Waller's "Ain't Misbehavin'."

Further into the disc La Kitt puts her acting skills into play and does a poignant rendition of "Moon River." Kitt performs the song as if it were an intimate monologue for an old friend. With heartfelt self reflection she muses how just like "Moon River," her life and career have drifted, never knowing which way it will go next. On "Speak Now," from "One Touch of Venus," Kitt pulls us close for a waltz, only to inform that "Time Withers Away and the Curtain Is About to Descend." The evenings' finale is the

bittersweet "Here's to Life." Here Miss Kitt offers her audience thanks with a toast "May all your storms be weathered, and all that's good get better. Here's to life, here's to love, and here's to YOU."

Admittedly if you're not fond of Miss Kitt's vocal

style or this genre of music, nothing here will change your mind. If it's an intimate evening you're looking for, Eartha will be more than happy to entertain you. (\* available as an import in HMV's Jazz Dept.)

Rating - ■ ■ ■ ■ □

### Tuck & Patti - Learning How To Fly (Epic)

Tuck and Patti rose to prominence a number of years ago with a moving acoustic cover of Cyndi Lauper's "Time After Time." On this, the duo's fourth release, they continue to follow the formula used on previous albums.

The simple vocal and bare acoustic guitar approach that was used on their first hit is also applied to a similar tune titled "Heaven Down Here." This is perhaps the strongest, radio friendly, cut on the disc. Other tracks in this vein are "Strength," a social conscience tune about an abandoned mother's hardships raising two babies on her own. "Tossin' & Turnin'" is how love's grip has extended into the singer's sleep and her soul.

Tracks such as "Live In the Light" and "Learning How to Fly" combine an interesting mix of jazz phrasing with traditional acoustic guitar back up. On both songs Patti's switch to a jazz/scat vocal style is both impressive and effortless.

As with previous albums, the duo chose a few cover tunes. Joni Mitchell's "Woodstock" is given a Bobby McFerrin twist, minus the original 60's hippie sound. Jimi Hendrix's "Up From the Skies," is almost unrecognizable with a ukulele sounding back up. The Beatles "In My Life," is not as magical as Bette Midler's version, but definitely more earthy and intimate.

Although purists, fans, may prefer the aforementioned material, there are a couple of tracks that show the duo can appeal to more than their current fan base. Especially pleasing was the coffee house junk, a la Ricki Lee Jones, of "Yeah Yeah." Also of note is the remix of "Tossin' and Turnin'," which has a dreamy, gritty late night club sound to it.

The addition of a tenor sax, keyboards, and drum



programming put Tuck and Patti in a whole new light.

The sound on this disc is flawless, which is perhaps the one drawback. Like white sugar this release has been cleaned, filtered and refined. What's missing is some of the raw energy and sound an acoustic duo should have.

Rating - ■ ■ ■ □ □

### Annie Lennox - Medussa (BMG)

Three years, 5 1/2 million copies later Lennox follows up her solo debut "Diva" with "Medussa." Unlike "Diva" which proved Lennox to be a great songwriter, "Medussa" is an album of cover tunes. Here Lennox uses her distinctive vocal styling on the music of Procol Harum, Neil Young, The Clash, Bob Marley and Paul Simon along with lesser known composers. Besides lending her voice to the music, Annie has surprisingly chosen all male singer/songwriters and therefore renders each song from a women's perspective.

Leading off the disc is "No More I Love You's," which is also the first single and video available from "Medussa." Originally released in '86 by The Lover Speaks (David Freeman), Lennox's version (although almost identical) is far superior. Not only is the sound quality better, but Lennox's focus on emoting the lyrics is the polish missing from the original.

Along with "No More I Love You's" the only other song here that is reminiscent of the eerie hypnotic sound of Diva is "Whiter Shade of Pale." Originally done by Procol Harum, Lennox's version has the same dreamy texture as "Why" (from Diva). Annie's plaintive white soul is a perfect match for the song.

The rest of the album however, leans me more in the direction of her work with Dave Stewart in the Eurythmics. Tracks such as "Take Me to the River" and "Thin line Between Love and Hate" are classic examples of Annie's pre-Diva sound.

Lennox states in the liner notes that the songs "were not chosen with any particular theme or concept in mind - the method was more by instinct than design." As with any great artist their life is often reflected in their art. "Diva" may be been what Lennox needed to prove to Stewart after the duo's breakup. On "Medussa" she still has a few things that bother her. Lennox deals with the breakup and conquers her demon's desire "desire and despair" and her "aching heart" on "No More I Love You's." Unfortunately her anger at Stewart is still fairly evident in "Train in Vain" where she blasts out "heartaches with me till this day," "did you stand by me?" Even with a successful career and a loving family

Annie is not so quick to forget the past. On the last track "Something so Right" she explains herself to her husband "took a little time to get next to me," "Can't get used to something so right." Well, Annie, we love you for the way you are.

Steven Lipson (Diva) returns as producer and between him and Anne Dudley's orchestration the sound here is flawless. However, sound and orchestration are not what separate this from other cover albums. What does, Lennox's amazing ability to take these songs and transform them into her own.

Rating - ■ ■ ■ ■ ■

■ ■ ■ ■ ■	YES INDEED
■ ■ ■ ■ □	YES YES
■ ■ ■ □ □	OK
■ ■ □ □ □	NOT REALLY
■ □ □ □ □	NO WAY

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# The Inner Temple:

## S/M as a Spiritual Path (Part I)

It seems that there are a lot of people out there who have the wrong impression of what SM, Bondage, and other assorted lifestyles that society considers "OUT OF THE NORM" are all about. I have a collection of Most Frequently Asked Questions (FAQ) regarding this lifestyle that I would like to share with you and in turn hope to dispell old wives tales that you have been lead to believe. If you have any questions or comments, please feel free to drop me a line or two. (Deoge @ The Beast)

Like the ying/yang, "S/M" is a paradoxical symbol. It stands for sadist/masochist and inversely, slave/master - roles voluntarily entered into, which when conjoined, interact for both partners' pleasure.

The rituals of S/M, largely hidden under taboo in our society, are misunderstood and condemned. But for many, especially gay men, desire is strong enough to break through the taboo and begin a personal exploration. But because S/M is so anathematized, those drawn to it are made to feel negative about themselves, and inevitably, this brings negative results.

Yet S/M is neither a negative thing nor at odds with a spiritual path. Like anything else in the world, it has potential for both good and evil. Whichever path we choose to follow, we are always in danger, and always protected; the dangers often come from our own egotistic betrayals, the protection from the love of God within us.

Seeing S/M as a perversion demoralizes and poisons us. Recognizing it as a spiritual

path - as therapy, meditation, ritual and Power - leads us to self-understanding and acceptance. Israel Regardie wrote that the practical purpose of modern "occult" systems is "to develop a whole person who is aware of all the hidden facets of his nature and who knows how to bring them into play at will... Evil elements, when mastered and put in their proper place... may serve as a mighty steed..." For many of us, S/M provides precisely that personal mastery, that "putting into proper

place".

The scourge of the priest, the leather animal skin of the shaman, the ecstatic trance of the mystic, all have their S/M equivalents, which if used properly can illuminate and heal. The true Master, whether a Zen master or a leathermaster, is a teacher, a priest and a therapist. Sometimes he may wear a fearsome mask and make difficult demands to have the effect he wants. It is the spirit behind the mask that calls for the submissive's obedience and trust - and which is itself enhanced and empowered by the exchange.

The relationship between dominant and submissive in S/M parallels that of the spiritual teacher and student. Both entail discipline and application; both are sometimes difficult; both lead to great spiritual and emotional rewards. Of course a person may play both roles, at different times or with different partners. The aims are the same: awareness, self-knowledge and mutual fulfillment.

Many M's (masochists, bottoms, submissives) have "attitude problems" which



they may seek to remedy by provoking retaliation. In uncontrolled situations, this can place them in danger. S/M is a way of minimizing the dangers, while providing a controlled context for exploration and growth. A skilful S (sadist, top, dominant) knows how to subdue and correct his M's attitudes; the restraints and ego disciplines he employs resemble those of the rite of passage, the Native sun-dance, the vision quest, and the slaps and interrogation of Zen.

Alchemy teaches of the "Solve et Coagula", the dissolution and reintegration necessary for self-knowledge and spiritual advancement. The humiliation and pain that the bottom may be put through is such a catharsis, an ego-shattering preparation for a regained wholeness. This Solve et Coagula may take place once - or many times.

Like any magical working, S/M takes effect on an unconscious level, freeing and unifying repressed feelings. For the M, the need for discipline, punishment or abuse may be tied to a wish to re-encounter old experiences which were both humiliating and sexually exciting. Or it may replace necessary disciplines lacking in

the past. If the S is sufficiently aware, he will recognize these needs ahead of the M himself, and so can dissolve inner conflicts and heal even very old wounds by a kind of homoeopathic magic. Through this enforcement of his will, the S learns discipline, heightened awareness, strength and self-control.

In the symbolism of S/M, the whip represents the S's spiritual/sexual Power to enforce his Will - regardless of what the M "wants". The dog-collar symbolizes the M's loyalty and submission to the greater Power which the S embodies.

In the outer world, the symbol of gay S/M is the bunch of keys carried on the hip (left for dominant, right for submissive); these keys unlock many magic doorways which would otherwise remain firmly bolted, the garden always beyond reach, always forbidden. Of course the garden, too, has its dangers, but they are no greater than the dangers of the locked room.

The leatherman's "dungeon" is his inner  
(Cont'd on page 32)

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# SOUNDS OF JOY

by Jon Burden

Welcome to the new wave this is the start of the new generation. The endless search of music that can lift you in complete ecstasy. House (Club) Music takes in cities with its low bass light keyboard and positive energy. Rave still exists in the deepest of us that like to close our eyes and glide in the music. Alternative full of natural sounds that fill the room and again we come up with the big question what is it to have good music taste.

If you can appreciate most types of music you can consider yourself to have good music taste. Here is a small list of music I have selected.

## SHORT DICK MAN ...20 FINGERS

This ones for men and women. Funky female vocalist with a steady beat fills the dance floor at clubs and for the people that don't like this song, is there something your not telling us hmmm!

## "LA LA LA HEY HEY"...THE OUTHERE BROTHERS

And yet another dance floor filler with a male vocalist with a seedy drum beat. If you liked the song "F\*CK YOU IN THE AS" give this one a try.

## LIVIN' JOY.....DREAMER

I recommend this song highly! It has a familiar popular tune in it that will unfold your mind. This song is a must.

## GROOVE GROOVE MELODY

House music lovers "LISTEN UP" here is a song you are going to love its a dance song with a house beat to it. Look for it at your local

record store.

## THE CREAM OF UNDERGROUND

Looking for a good compilation anything under this label is good. There is one to five under this label recommend this to house lovers.

## ENIGMA....AGE OF LONELINESS

Enigma has done it once again with the remixed single Age of loneliness the remix sound nothing like Enigma. A lot more dance sounds involved with theses tracks so you Enigma lovers get out there and find this one to add to your Enigma library.

## PLANET LOVE

Rave lovers this compilation will put your ears up against your boom box speaker. The sounds of this will carry your mind into a music dimension. You may have to order this one at your local music store.(good luck it's worth it).

## DON'T STOP...THE OUTTHERE BROTHERS

And yet another hit from The Outthere Brothers. This one screams energy. Male vocalist sings about (well lets just say you would 't want to show your grandmother.)

Well, to close this off, I want to thank every one for keeping the Dance alive like Mikee, Code Red, Pain, Skippy, Calvin and all the other D.J's as well as everyone that finds themselves lost in the sound of the music on the dance floor. It still takes you to keep it alive so get out there to your favourite club and let the music take control.



# Truth and Metaphor

by Robert Marks

Perhaps all psychotherapy involves interpreting metaphor. The unmentionable, the awesome, the overwhelming in our lives is most often conceived in metaphorical terms, allowing the conscious to distance itself from what it is too disturbing to approach. AIDS, stigma, disability, dying, and death, itself, certainly meet this definition, and the epidemic's challenges lend themselves to metaphor to help integrate and master them. Jung, the Swiss psychologist, was the master of the use of archetypal symbols: metaphors for the fundamental, universal, but ultimately unknowable "ordering principles of the collective psyche" (see the first "Recent Report" in this issue). Jung saw these devices as the bridge between the unconscious and the conscious, between unknowing and awareness.

Beyond the Hero-Healer Allan B. Chinen, MD

The ancient image of the Hero appears in countless myths and folk-tales, and his example motivates many therapists today. For healers working with AIDS, the heroic ideal often takes the form of an unconscious fantasy about rescuing other people, conquering illness, or defeating death. Against an adversary like HIV, however, which cannot yet be conquered, heroic efforts often lead to therapist burnout. Is there an

alternative to the ideal of the hero?[1, 2] Myths and folktales can provide a surprising answer—the Trickster. The Trickster is usually considered a juvenile delinquent or a sociopath, but this is wrong. Contemporary research in folklore reveals that the Trickster is a powerful, positive, generative figure, who typically brings to humanity language, fire, and healing. In fact, the Trickster embodies an alternative to the Hero for people with HIV disease, and perhaps, most poignantly, for their healers. In particular, the Trickster shows how therapists can avoid heroic burnout. A fairy tale from the Grimms—"Brother Lustig"—highlights the Trickster's wisdom and offers five insights for therapists.[2]

"Brother Lustig"

Once upon a time, a man named Lustig served in the King's army. After 25 years of loyal service, the King dismissed Lustig with only a loaf of bread and four coins. Lustig decided to wander the road, and as he traveled, he met three beggars one after the other. Lustig gave each poor man a slice of bread and a coin, not knowing that the beggars were really St. Peter in different disguises. St. Peter reappeared as a soldier and started traveling with Lustig. They came to a kingdom where the daughter of the King had just died. St. Peter went to the King and offered to

(Cont'd on page 35)



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night?

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coffee, pool or playtime  
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going on

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# In Response

(Cont'd from page 15)

In his article, Mr. Gairdner gets a number of issues somewhat muddled. I agree there is no place in the Charter for so called social rights, although some of the examples that he gave are continuously changing such that nothing is absolute. For example, women fought for the social right to vote and won. Legal and tax benefits for a spouse now includes common law relationships, as well as legal marriages. The qualifying age for the old age pension may change. Qualifications for 'social rights' change all the time.

The Canadian Human Rights Act however, should include all those characteristics of an individual that are immutable and therefore are not a matter of choice including race, gender, skin color and sexual orientation.

One must differentiate between sexual orientation and sexual behaviour. There is choice in behaviour. Sexual behaviour between consenting adults conducted in private is acceptable. Both heterosexual and homosexual individuals must conduct themselves within certain sanctions. Sex in a public place, sex with minors are behaviours that do not qualify one for social rights. If, as Mr. Gairdner states, every citizen of Canada including homosexuals have basic human rights then why was it necessary to specifically name and include race, skin color, gender in the Canada Human Rights Act?

Religion which is a choice, is also included in the Canada Human Rights Act. Religion, defined as 'a system of beliefs and practices relating to the sacred and uniting its adherents in a community', or 'something' which has a powerful hold on a person's way of thinking, interests, etc.' (Webster, Canadian Edition, 1988), is indeed universal. Not all citizens of Canada worship the God of the Judao-Christian tradition, and many worship no god at all. Religion sometimes does promote moral behaviour, the ten commandments being a good code to live by, although religion can also be the instrument of destruction. Some 'Religions' or belief systems such as that of the Ayrn Nations, or Klu Klux Klan are clearly destructive. Some splinter religious groups have led to cults of death. Wars have been fought and millions have been killed because of religion. Religion does promote procreation; however, in some parts of the world, this is

unfortunate, and that's why many children are starving in some third world countries. Although I agree that some sincere religious beliefs promote healthy behaviour, many do not, such as those sincere beliefs that promote one to be non-loving and condemning of others.

I fail to see why Mr. Gairdner feels homosexuality and religion are similar in any event. Indeed he must as he tries so hard to compare and contrast.

Individuals with a homosexual orientation come from families, also create families and love others. Many belong to formal religions and have sincere beliefs. They are not a threat to the traditional family, in fact support traditional family values. If, as Mr. Gairdner believes, that less than two percent of the population have a homosexual orientation, it is difficult to see how such a small group can be a threat to a major institution called the family? The true threat to the traditional family is the divorce rate, children born to single adolescent mothers, fathers who abandon their children, aggressive acts by men towards women, rape, child abuse, and the continued disadvantage women have in society compared to men. All of this is done by heterosexually orientated individuals!

Yes, it is probably true that the majority of homosexuals would not want their child to be homosexual and therefore to spare this child from being in a minority group that is hated, stigmatized and subjected to homophobic attitudes. In fact it seems illogical to think that any adolescent would want or choose to be homosexual just to be discriminated against. However, one does not choose his or her biology.

Religion, as Mr. Gairdner states, is based on spiritual belief - but it must also lead to responsible behaviour. Homosexuality and heterosexuality, although unlike religion in that it is not chosen, must also lead to responsible behaviour.

It is well established that the suicide rate in young people (age 15-24) is increasing and that suicide is the second highest cause of death in this group. Of all adolescent males who kill themselves, over 30% are homosexual. They kill themselves because of the stigma, ostracization,



lack of acceptance, isolation, and self hatred that is associated with homosexuality in our homophobic society.

We need to stop focusing on the issue of whether homosexuality is good or bad. Homosexuality just is. We need instead to focus on the inherent talents, abilities, and attributes that male and female homosexuals have and how this is an asset to our society. The diversity of human characteristics should be embraced for collectively this is our strength. We need to use religion as a way to love and accept with compassion and understanding everyone in our society.

As we continue to promote homophobia, thus making homosexuals feel they are the cause of societal ills, and to continue to ridicule and stigmatize this group, our youth who have the full promise of life ahead of them but happen beyond choice to be homosexual, are continuing to kill themselves. Reading an editorial in a newspaper one day may be sufficient reason to push someone to this final act. I have seen this happen.

I applaud Justice Minister Allan Rock's efforts to make changes to the Canada Human Rights Act. He appears to be a man of compassion and conviction.

Over to you, Mr. Gairdner.

Sincerely  
Dr. Lorne Wameke  
Clinical Professor  
University of Alberta.  
Clinical Chief  
Department of Psychiatry  
Caritas Health Group.

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temple. As with any temple, its props, implements and lighted candles are meant to excite, to calm, to guide and to transform. What goes on there should be treated seriously, and passionately, but with a sense of wonder and play.

S/M can be worked with other magical traditions, or on its own. Like any magical path, it requires awareness, courage, daring and prudence. Most of all it requires balance. The magic works! Do not be afraid!

## Part II

# What is a “scene”, and what is “negotiation”?

SM has definite connotations of theater. The fact that you are a submissive while you're playing sexually does not mean you are a pushover in real life, nor does your being a dominant while playing mean that you are an overbearing egotist. These are roles that you can play; you are in some sense an actor.

Hence the concept of a “scene”. A scene is a particular interaction between a group of players, usually revolving around a bottom. It's not a formal concept, just a handy way to describe the action. “That was the hottest whipping scene I've ever seen!” “Our last scene really pushed me, Master; I've never felt like that before.”

Usually a scene has a momentum of its own: you (a top) will begin fucking/ whipping/ sucking/whatever your bottom, you'll both be fantastically into it, one or both of you comes/peaks/starts getting tired, and you wind down and rest for a while and talk about what worked and what didn't, about how the scene was for you.

Novice SM players may profit from actually taking this loose description and using it to structure your first scenes. If there's some-thing you want to try, first negotiate it with your partner; discuss what you want out of the scene (bondage? orgasm?), what your limits are (no fucking, no tickling), and what safeword you want to use (see the next question). Then get “into scene”—assume your roles (if any), put on the collar (or whatever), get into the mood to play... and play! And after the scene is over, take time to discuss what the scene felt like for each of you. Make sure to listen to your partner and learn how they felt, and thank your partner for playing... after an intense scene, it's really nice to cuddle and connect, rather than stopping abruptly and going home. A scene has a beginning, middle, and end; all three parts are very important. (And not necessarily disjoint; talking about how you feel and what you want can continue right through the whole process!)

This “negotiation” concept in the SM community simply means open, honest communication about what you do and don't want. Negotiation in this sense is not a bargaining process, where one person is trying to get something at the expense of someone else; it's a win-win technique where you're both talking about what you've done and what excites and doesn't excite you, so you can feel more comfortable and turned on



together. It's completely legitimate to talk both about your fantasies and your boundaries—about what makes you wet, and about what makes you cringe and tense up. Telling your partner about things that you don't want them to do is valuable, as you deserve to have those limits respected... and if you don't tell your partner those

things, they may do them, and neither of you will enjoy it. (If you do express your limits, and your partner ignores them, that's non-consensual, and you will want to think hard about whether you can trust your partner. Negotiation can bring these issues into clear focus, which can help.)

If you're just getting into SM, or just into a new relationship, negotiation is a VERY valuable process. It can be as upfront as "I'd really like to kiss you, does that sound good?" or as nasty as "Tell me your deepest darkest fantasy or I'm going to stop rubbing your cock!" Talking about what you want from your sexual relationships can be difficult at first, but the more you do it the easier it gets and the more you get out of it! And note that none of this is necessarily specific to SM; negotiation is useful on all levels in all relationships, whether they involve SM or not. Consent is much more than a simple "yes"—any relationship, and especially SM relationships, will do better with lots of honest talk about what you both want, and why, and how much, and what you don't want.

There are some who feel that negotiating—talking—"ruins the momentum". The image they seem to have is of the lovers who need say no words; every touch, every action, is perfect. That's great when it happens, but it doesn't happen automatically. My personal experience is that talking upfront

makes me feel much better about whoever it is I'm with, and much more confident that they won't do something I'm not ready for... this in turn means I can throw myself wholeheartedly into whatever we've negotiated. Plus, as you get to know each other better, you'll know what you like and don't like... because you'll have negotiated it! THEN the momentum REALLY gets rolling!

The other connotation of "scene" applies to the whole B/D/S/M population; sometimes someone will ask another SM player "Is X in the scene?" or "I've seen Y around the scene before." If you want to get into the scene in this sense, look up one of the organizations I've mentioned at the end of this FAQ list—especially the NLA, which may well have a chapter in your area! Doing this can be very worthwhile; you can make new friends, get lots of good ideas, and find a community that shares your interests.

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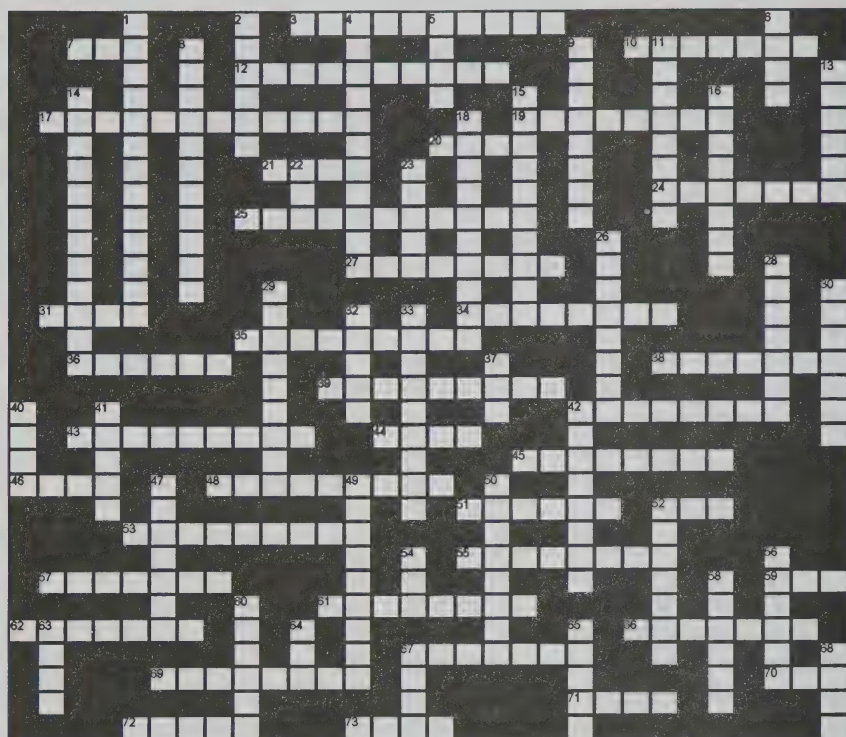
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# Pathways



## ACROSS

3. An act of forgiveness
7. The subliminal self
10. The Root of Life (n)
12. Enticement
17. A connection
19. It is in the spirit
20. Occasion of inactivity
21. Consisting of a large number
24. Apart from
25. It takes good will
27. To resolve
31. Halloween orange
34. Gays on Campus
35. Lack of order
36. A young male (fr)
38. Womyn loving Womyn
39. Hard to understand
42. Peaceful mind
43. Trickery
44. Sometimes good sometimes not
45. Likes to show off
46. Line of revolution
48. Personal opinion
51. An allegory
52. Fasten or attach

53. Cosmic in nature
55. A type of privacy
57. Quality of being fearless or brave
59. Not in the closet
61. Really a fag!
62. Young person
66. A trek in life
67. Has a 32 Billion dollar debt
69. Edmonton Gay Info line
70. Pair
71. Express in words
72. Wrote Politics of Ecstasy
73. Having a sensible attitude

## DOWN

1. A tender heart
2. Gay Bowling League
4. Logical concepts
5. To make a web
6. Resentful dislike of another
8. Having Anger
9. Corn cob queen
11. Opposite of reality
13. Many flavoured drink
14. Not being liberal
15. A Golden Shower
16. Ponder
18. Insight or intuition
22. Everything one has
23. A supernatural being
26. Gratification of the senses
28. Kindness or generosity
29. Branching out
30. A fixed elemental unit
32. Lots of Noise
33. Being unconventional
37. to move continuously
40. An opinion or beleif
41. Local BBS name
42. Brightness
47. Slavery
49. Hurtful
50. Refurbish
52. Deliverance from the Tories
54. The \_\_\_ of a needle
56. Being truthful
58. Bad Hair Advocate
60. Wrote Doors of Perception
63. Intoxicated by a drug <slang>
64. Mightier than the sword
65. Wrote Two Hands of God
67. Has touched us
68. Having optimism



# Truth and Metaphor

(Cont'd from page 29)


resurrect the Princess. Assisted by Lustig, the apostle cut up the Princess' body, boiled the pieces in a pot until only bones were left, laid the skeleton on the bed, and commanded the Princess to arise. She reappeared, healed and whole. The overjoyed King and Queen offered a great reward, but St. Peter refused anything. So Lustig hinted for something, and the King filled his knapsack with gold. The two men parted ways, and Lustig continued his travels on his own. Lustig soon spent all his money. He came to another kingdom where the daughter of the King had just died, so, thinking he could win a great reward, he tried to raise her from the dead. Unfortunately, Lustig could not revive the Princess. St. Peter, still disguised as a soldier, passed by and saw Lustig in his plight. The apostle, after making Lustig promise not to take any reward, resurrected the Princess. To prevent Lustig from being tempted to raise the dead again, St. Peter gave him a magic knapsack. Whatever Lustig wished to go into the pack, the apostle explained, would do so. Lustig resumed his journey and came to a haunted castle. Unafraid of ghosts, he decided to stay the night. At midnight, he was attacked by many demons. He fought back, but was soon in desperate straits. Then he remembered the magic knapsack. "Into my pack with you demons!" he cried out. Instantly, the demons were trapped in the pack, and Lustig slept peacefully through the night. In the morning, he asked a smith to pound his pack, killing all the demons except one tiny imp, who escaped back to Hell barely alive. After many years, Lustig met a holy hermit who told him he could take one of two paths: a long, difficult trail that went to Heaven, or an easy, pleasant road ending in Hell. Lustig took the easy route and soon arrived at Hell. When the gatekeeper saw Lustig, the devil locked the door. He was the imp who had escaped the beating in Lustig's knapsack! He told all the demons in Hell not to let Lustig in, lest the old soldier wish everyone into his pack. So Lustig labored up the narrow path and reached Heaven. Lustig recognized his old comrade, but St. Peter refused to admit him to Heaven. Lustig shoved his magic pack through the gate. "If you won't have me, I don't want anything from you, so take your knapsack back." When St. Peter put the bag next to him, Lustig cried out, "Into the pack with me!" Lustig climbed out of the knapsack, and St. Peter did not have the heart to throw him out of Heaven.

## The Therapist as Shaman-Trickster

First, the Shaman-Trickster emphasizes that therapists must accept the dark underworld, which is so evident in AIDS work. Where the hero tries to conquer evil and suffering, slaying the dragon or the witch, shamans descend into the underworld, where they suffer greatly at the hands of evil spirits. Only then do shamans gain the power to heal. Psychologically speaking, as therapists, we must descend with our clients into the underworld of pain, helplessness, fear, de-

spair, and rage. From this experience of death and rebirth comes unexpected new life. Most therapists have witnessed such transformations in some HIV-infected clients: individuals who have struggled through despair and rage arrive at an inner serenity, often resolving lifelong conflicts and doubts. Because the descent is difficult, it is another reason therapists need an inner or outer companion. We, ourselves, need help as we enter the underworld with our clients. Second, the Shaman-Trickster stresses that the power of healing does not come from the ego. When Lustig tries to resurrect a dead princess on his own, he fails. The power of life comes from St. Peter, the divine Trickster, not Lustig, the mortal. The capacity to heal ultimately comes from a transcendent source. Indeed, in mythology, the Trickster is sent specifically by the Supreme Deity to clear the world of demons and disease, making it safe for humanity. Whether conceived of as God, the life force, a great mystery, or a Higher Power, the power of healing comes from beyond the healer's ego. Relying only on the ego, in fact, quickly leads to burnout. For therapists, transcending the ego means suspending tidy preconceptions about healing, because healing may take unexpected forms with our clients. Therapists also need a spiritual practice, whether meditation, prayer, or communal worship, because responding to the challenges of AIDS is ultimately a spiritual problem, involving painful questions about the meaning of life, suffering, and death. Third, the story tells us that therapists must acknowledge their own needs. St. Peter declines any reward for curing the farmer or resurrecting the princesses, while Lustig asks for something. The story nicely summarizes a conflict most therapists feel: the idealistic urge to help, on the one hand, as symbolized by the sainted apostle, versus the need for personal reward, on the other, as personified by the practical soldier. As a spirit, St. Peter does not need to eat, while Lustig—and therapists—do. Transcendent spirituality is important for healers, but so is taking care of our own human needs. Excessive altruism leads to burnout and often reflects a hidden arrogance—the hero's secret belief that he has infinite resources, that he can do anything he wills or wants. Fourth, the Shaman-Trickster brings an irreverent humor that is useful in therapy. Lustig's story continually makes fun of Christian doctrines, like presenting St. Peter as a Trickster rather than a holy patriarch. Satire is a vital function of the Trickster. In Native American tradition, Tricksters take the form of holy clowns who carry out outrageous antics during solemn tribal rituals. The Trickster's irreverent humor has two vital lessons for therapists. Dark wit helps us cope with tragedy. As Freud pointed out, gallows humor is actually one of the most mature forms of defense. Such black humor is essential for preventing emotional exhaustion from AIDS work, and can be healing for clients too. The Trickster's satire, in fact, breaks down social conventions, and helps HIV-infected clients break free from traditional roles and beliefs so they

(Cont'd on page 43)



## No Name Fundraiser

Everyone had a great time raising some funds for the Ross Armstrong Memorial Fund. \$747.60 was raised on Sunday, February 19th at the No Name Fund-raiser held at Boots and Saddle. The following Community Groups, Businesses and interested persons were involved in the fund-raiser: Edmonton Vocal Minority, Northern Chaps, Imperial Sovereign Court of the Wild Rose, The New Village People, Streakers Hair Salon, Boots and Saddle, Changes Salon Group, Lyon's Empire Inc., Times .10 Publications Society, Boystown Cafe & Gallery, On the Dark Side, Common Ground Restaurant, Willie Wong





The Ross Armstrong Memorial Fund uses monies donated or raised to directly assist persons with AIDS or ARC who are experiencing financial hardship.

# REALITY HITS HARD!

(Cont'd from page 19)

asked me if I had a girlfriend, if I liked girls, if I had had sex, was I gay or bi and if I wanted to 'go'? All these questions came rather rapidly, to which I stopped responding in after the first two, thinking "What the...? Where is this coming from?" I realized, all the while, that he kept looking at the left breast of my jacket, I was wearing a red ribbon. He got off the train, and waved; I just sat there thinking, "...this guy just hit on me because I'm wearing an AIDS ribbon..." He kept looking at it, in a lecherous sort of way, as if it was an indication of 1) my sexuality, 2) availability. One could say that he was thinking, "... this guy's wearing a ribbon, must practice safe sex, he'd be a good person to have sex with...", but, just because someone wears a ribbon by no means indicates the extent of their awareness, their sexual practices/ orientation or their HIV status.

In conclusion, it just seemed to me that , through the nature of these experiences and others, that there is still a 'stigma' attached to those who are infected and that there is a continued need for education of the general populous. I would urge everyone to educate themselves, or re-educate themselves, as the case may be. Get involved by volunteering for organizations like the AIDS Network, the Living Positive Society, GMOC, even Pink Triangle Youth of Edmonton, they can all always use help. Make donations to AIDS societies

and go to their fund-raisers. Even if you are educated, the virus continues to be spread, people continue to be ignorant and AIDS-phobias still exist. Just because you may be safe, HIV educated, have made donations, or haven't heard anything on the news lately, the disease still exists. Also, please be aware of the feelings of those infected and affected by this disease, think before you speak. The politics of AIDS and HIV can be touchy but, the more people talk about these things, the more the sensitivity and sensibility grows. It is important to show support, so that those who are HIV+, can come forward and feel safe and comfortable in doing so. The more awareness there is of those around us, the more personal awareness will grow. I don't mean if you know someone is HIV+ for you to go around telling everyone their status, like it's a piece of hot gossip. If you present it like that, that's how people will perceive it and finger-pointing and whispering will continue. If you know someone's status, that person has a right to privacy, and your knowledge of that status should be regarded as confidential, unless otherwise indicated. You can, on the other hand speak up, without divulging names, and let people know that you know someone who is HIV+, and that behaviour or opinions they may express are misguided. Even in general conversation, if the topic comes up, letting people know that HIV+ people, personal friends are out there, will hopefully make people think twice. *Remember, AIDS does not discriminate, be aware and don't discriminate against those affected.*



# GMOC UPDATE

Mark Bilko

GMOC Coordinator

AIDS Network of Edmonton Society

After a very successful round of winter workshops, GMOC (Gay Men's Outreach Crew) moves into spring with a vengeance and new urgency as statistics pour in surrounding HIV transmission and the sexual behaviours of younger men in our communities. Perhaps it is a feeling of immunity, the idea that "As long as I don't sleep with older men, I don't need to worry about protecting myself" that perpetuates unsafe activity among younger gay and bisexual men. Perhaps it is a lack of self esteem that places men in positions where they feel unable to negotiate safer sex, even when they know the risks involved. Or perhaps it is that desire to take those same risks, to "live on the edge" of uncertainty, which is attractive to the young, particularly if they fear getting older. Studies have shown it is any or all of these things, in various configurations for each individual.

How do HIV prevention efforts address these very personal issues, feelings that are often hidden under layers of denial or fear? It is not an easy task, without one clearly defined, foolproof method. In fact, to my knowledge, no agency in the world has come up with a programme that successfully confronts and tackles these issues. And even if they had, what works in New York or Sydney is not directly importable to any other community. We have our own unique issues and problems here in Alberta (not the least of them an extreme and frightening regime that prides itself on its intolerance) which have direct and indirect effects on the outlook and self image of all of us.

What we do know from these same studies is that the young men who are more likely to protect themselves from HIV are those who are

involved in their community in some way outside of the bars. Is this because they have heard the safer sex message more often, or is it due to the pride and self worth they have found through participation? It seems to be the latter. The impersonal and one dimensional atmosphere of sexual politics created by patrons in most bars can have a degrading effect on both self esteem and personal outlook. Many of the men who participate in our workshops are looking for alternatives to the barscene and want to get involved in building their community, but find a lack of visible opportunities for involvement a hinderance to participation.

My personal challenge to both our existing community groups and to all the "fence-sitters" in the bars is to create and take the opportunities to strengthen our communities and provide a variety of activities accessible to all. GMOC is always looking for new volunteers to help plan and execute our HIV prevention efforts. If you have ideas or comments, do not hesitate to contact me at the Network Tuesday through Thursday at 488 5742.

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# Love Does Hurt

(Cont'd from page 16)

swallowed my pride and did as they wished.

I didn't like it. Sitting here, not connecting. It was like we were in slow motion and everything around us was exaggerated. Like an abstract painting.

"Michael, what is it?"

When he lifted his head, I realized that was the first time we had made eye contact tonight. As he started to speak I started to fade. "Chris, I...I, um," Michael never had a problem with words; he spoke as he thought. He always said what he felt. Now, almost childlike, he struggled to get the words out. Then he pulled the trigger.

"Chris, I'm sorry, I have been seeing someone else."

Boom.

*My sister had a cabin near Whistler. It's on a lake surrounded by forest. It was her sanctuary from Vancouver when the city got to be too much. Most weekends for Linda I asked if Michael and I might use it for a getaway trip as relaxation before his exams. Willingly, she said yes. Small, rustic and romantic.*

*It was a dream. I can't recall any love story that tops this. The days seemed like weeks and the nights like heaven. Michael and I held each other endlessly. Taking the other to higher levels of ecstasy. We cooked together. We talked about everything. drank cheap wine and made love. We even found time to ski.*

*That was two weeks ago.*

Our waiter finished clearing the table and left us to decide on coffee and dessert. Echoes of what he said roared through my head. I couldn't move. I was feeling flushed and tears were rising. But, not now. Please, God, don't let me lose it here.

I gathered strength and looked directly into his eyes. "You called me last night Michael, and said you had something to

discuss. You suggested dinner and that was fine. All week you've have been low key. You need a break after your finals. Since last night, I'm thinking the worst. Your health maybe. Jesus, I thought it might be HIV, it didn't matter, I just wanted to see you."

"You're quiet all through dinner and make me wait 'til fucking dessert to tell me its over."

Michael stopped me in a calm voice, "It's not that easy. I didn't know what to do. I needed to think."

"Think!" I shot back in anger, "I just ate one of the longest meals of my life. I'm worried and scared for a guy who's going through god-knows-what. Easy? No, it's not easy, Michael. We just spent six months together. Now it's over for another guy? Just let go? And you had to think about it? Well, fine. Think about it. While you're doing that, see how easy it is."

I got up from the table to make my way out of the restaurant.

"Chris, hang on. Let's take care of the bill."

"This is your party Michael. You pay the god-damned bill."

He rose to meet my watering eyes. I wanted to collapse in his arms. I felt weak and confused. He said, "will you be OK.?"

"I'm not the one running, Michael." I turned and left.

*Jake and Jesse were still sleeping. I got up off the couch and laid down beside them. Finding comfort with them I fell asleep drifting to a land where everything is real. And when we find something, we don't let it go.*



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# Alberta Sings Out!

by Tyler Irvine

Waltz into the rehearsal hall of the Edmonton Vocal Minority any Sunday afternoon just prior to two o'clock and you will be greeted by a cacophony of voices. Suddenly, a hush falls over the assembled masses as chorus leader David Garber raises his baton and the magic begins.

Little did Garber know back in November 1992, when this generation of EVM had its first rehearsal in his living room, that two years later, the CHOIR THAT WON'T SHUT UP! would be seventy-five gay, lesbian, straight and bisexual voices strong. There is a

wonderful sense of fellowship in this organization and new members are warmly welcomed.

Check this out! On Saturday, April 29th, Edmonton Vocal Minority will welcome three gay and lesbian choral groups to join in an exciting collaboration entitled Alberta Sings Out! The Bridge City Chorus from Saskatoon, the Rocky Mountain Singers from Calgary and Edmonton's Unitus will accompany EVM in a day of rehearsals which will culminate in a grand performance at 8 p.m. in Convocation Hall on the University of Alberta Campus. Tickets for the concert will be available at the Bagel Tree, Orlando Books, Front Page Newsstand and Athena as well as through Edmonton Vocal Minority members.

Come on along and listen to ....Alberta Sings Out!

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The following are the published prices for Market Place classified advertising: \$3.00 per line ( 30 characters per line including spaces and punctuation ). Minimum charge of \$12.00. Deadline for copy is the 15th day of the month prior to publication. We publish February, April, June, August, October, December.

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### **AIDS NETWORK COMMUNITY LEADERSHIP AWARD**

Each year the Board of Directors of the AIDS Network of Edmonton Society makes an award at the Annual General Meeting, to recognize an individual whose efforts in the fight against HIV/AIDS has shown significant community leadership.

The Board would like to receive nominations for this year's award by May 1, 1995. Your nomination by letter, should be addressed to Karen Grimsrud, Chairperson, Board of Directors, c/o the AIDS Network of Edmonton, #201 11456 Jasper Avenue,

Edmonton, Alberta, T5K0M1. The award will be presented at the A.G.M. June 21, 1995.

### **NATIONAL HIV FORUM & CANADIAN AIDS SOCIETY ANNUAL GENERAL MEETING - JUNE 4 -11, 1995**

Over 250 persons living with HIV from across Canada will be meeting in Edmonton June 3 - 5 followed by nearly 350 delegates from the 104 member agencies of the Canadian AIDS Society from June 7 - 11. This annual meeting brings delegates together to conduct the business of the national society. A public reception is scheduled for June 7. About 20 volunteers will be needed to assist at an information table in the daytime. If you are interested in volunteering for one day please contact the Volunteer Department at 488-5742.



# Truth and Metaphor

(Cont'd from page 35)

can discover their own, unique, authentic selves. Finally, the Shaman-Trickster teaches that the role of therapy is to integrate darkness and light. In the final episode, Lustig travels to Hell and Heaven, to the underworld and the upper world. His journey represents what is perhaps the central task for therapists working with AIDS: to come to terms with the suffering, despair, and rage-Hell-and yet not to lose sight of spiritual development and transcendent insights-Heaven. Most therapists have witnessed such profound personal transformations in HIV-infected clients-the breakthrough, in the midst of suffering, of radical peace and moments of wholeness. These epiphanies remind us of the Trickster's ultimate purpose-not to defeat death, but to bring light and meaning into suffering. Traveling to Hell and Heaven is also a central function of shamans. The story shows how Lustig has become a master Shaman-Trickster, having learned from St. Peter, his spiritual mentor. Lustig has matured from a youthful Soldier-Hero to a wizened Shaman-Trickster, and his development demonstrates the healer's inner journey.

## Conclusion

This is a brief discussion of an abbreviated tale. The story

has many more symbolic meanings, but its principal message is clear for therapists: when the ideal of the heroic healer collapses, destroyed by the tragedy of AIDS, the Shaman-Trickster offers an alternative to the heroic cycle of valiant struggle, exhaustion, and burnout. The image of the Trickster can be supportive for people with HIV disease as well. The tools of the Trickster-healing instead of heroism, humor rather than hierarchy, communication over conquest, and exploration in lieu of exploitation- are a prescription for living with HIV disease as well as maintaining ourselves while ministering to clients. One final gift from the Shaman-Trickster is crucial: he is a storyteller, and through tales like "Brother Lustig," he gives us insight and encouragement. We can, in turn, use these stories with clients. As a Hasidic proverb says, "Tell someone a fact and you reach their mind. Tell them a story and you touch their soul." Through such soul-stories, outrageous and touching, spiritual and practical, the Shaman-Trickster brings the promise of healing to the mortal world.

## Authors

Allan B. Chinen, MD is Associate Clinical Professor of Psychiatry at the University of California San Francisco and a therapist in private practice. He lectures widely on the use of fairy tales and myth in psychotherapy and the psychological tasks of midlife and aging.

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# Pride:

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A Commentary  
by Zoe Nikols

Rebecka Evans, Tori Scruton, and myself, Zoe Nikols, are all in our early twenties and met at a lesbian coming out group about six months ago. We shared a common goal, to be out to the world around us. By being comfortable expressing our lesbianism in ways visible to others, we affirm our personal pride and show this pride to those around us. Pride is having a sense of one's own value and one's value within society as a whole. It all comes down to selfworth. For us, we've taken it one step further, and include within that pride, a sense of accomplishment of who one is and what they seek to become. One way to show this pride is to stand out, to be visible as a gay person and proud of it. We all wear clothes and jewelry which clearly establish us as gay and our sense of pride is reinforced by both positive and negative responses. Because any response means we've made somebody stop and think, even if just for a moment, they've stopped and thought we are people, we're not going away and we're not any different than anybody else. Somebody has seen our pride and that cannot be taken away.

We all had difficulty finding uniquely les/bi/gay products that cater to different segments of the community and so Express Yourself was born. In bringing a diverse product base together under one roof, we felt a renewed sense of pride in ourselves and who we are. This is our way of expressing our pride and being able to

share with others. Starting up a small business is no small task as we quickly learned. Our creative talents were bound by financial restrictions, but we didn't allow this to taper our goal. We designed two t-shirts and had some printed up to see if anybody would buy our creativity. At seeing the completion of our efforts, we were filled with a sense of pride and accomplishment, and were also several hundred dollars in debt! I think the moment of greatest pride came when our first t-shirt was sold. Our ideas about what it means to be who we are, displayed on a shirt for all to see, and displays another person now shares that same sense of value. This is the accumulation of educated risk and crossed fingers.

Behind the glory, our greatest set back was getting financial backing. Without collateral and catering to a selective community, no financial institution thus far has put faith in our determination alone. We are relying on support from within the community to sustain us as we create our dream of owning a les/bi/gay store in Edmonton. Our thanks goes out to such individuals who choose to believe in us now, before a well established financial record is apparent. When someone else believes in you, your sense of pride cannot help but shine forth and we are evidence of this!

**TIMES . 10** welcomes expression of opinion from its readers. Please keep letters as short as possible. We reserve the right to edit all letters as necessary. Letters must be signed and include the home address and telephone number of the writer. The writer's name can be withheld if so requested. Publication of the name or photograph of any person or organization in articles or advertising in **TIMES . 10** is not to be construed as any indication of the sexual orientation of such person or organization. All material in this publication is copyrighted and must not be reproduced without permission from **TIMES . 10**. The only exception to the copyright is the material from **NATIONAL AIDS Clearinghouse** which may be duplicated with appropriate credit given.



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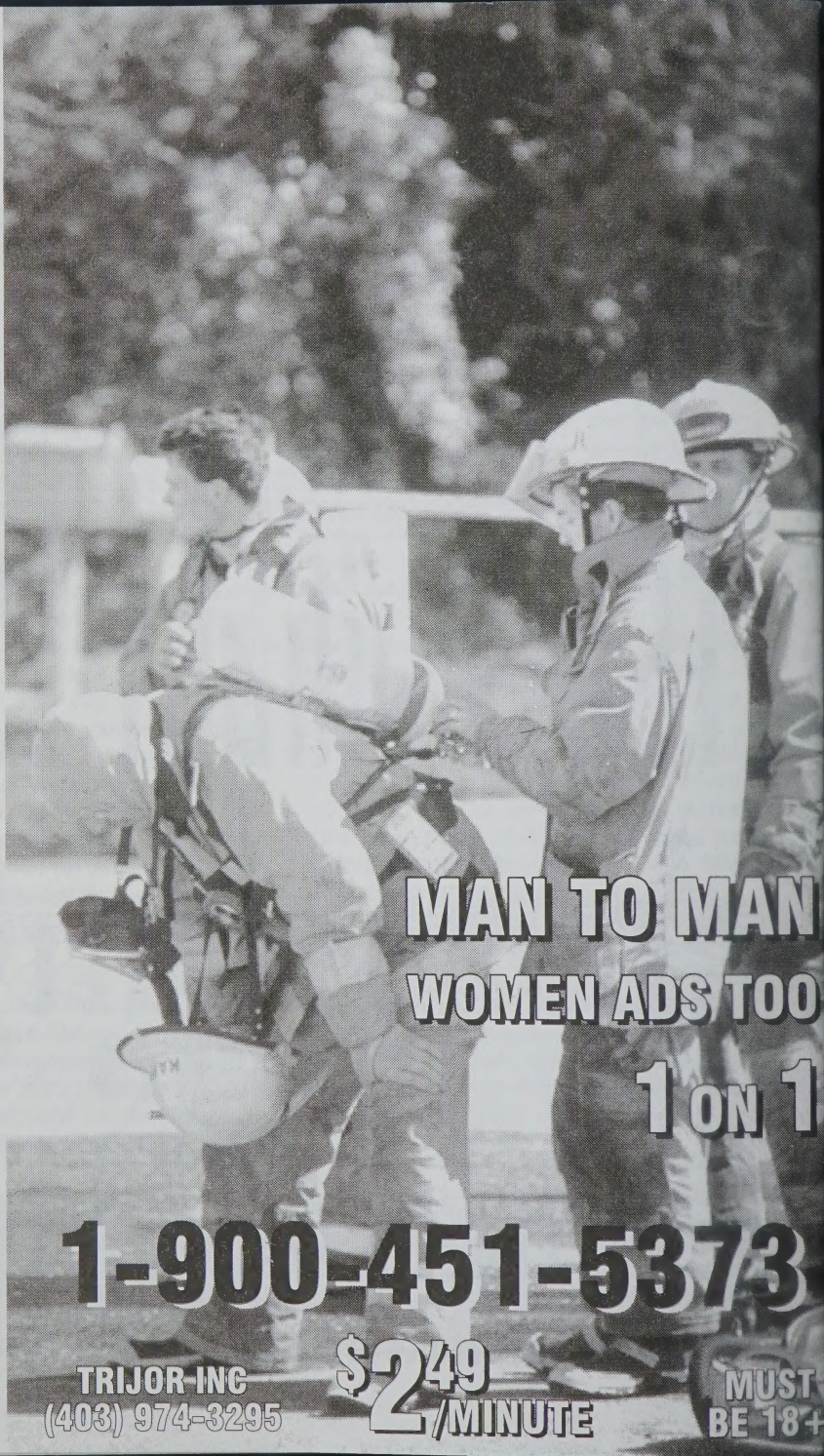
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